

SHRAMANA CULTURE

(Jain and Buddhist Culture)



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By :

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MAHAVIRA PUBLICATION
ALIGANJ (Etah) U.P.

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Publisher : MAHAVIRA PUBLICATION
Aliganj (Etah) U.P.

First Edition : Shrut Panchami, 2001

Price : Rs. 100

Published on the occassion of Swarna Jayanti of
Akhil Bhartiya Digambar Jain Vidwat Parishad
and 2600th
birth celebration of BHAGVAN MAHAVEER

Composed : C.C.S. Computers
Gomti Nagar, Lucknow

Printer : Parshva Prasad Jain
Mahaveer Press
Aliganj(Etah)

To
Shri Virendra Prasad Jain

Editor :
Ahinsa Vani
and
The Voice of Ahinsa

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Foreword

The Śramana Culture And Its Representation

It is a known fact that from ancient times two different types of cultures-- the Brahmana and Śramana-- have continued to exist side by side in India. Of these two cultures, the Hindus represent the Brahmana Culture, while the Buddhist and Jainas represent the Śramana Culture. But Buddhist practically disappeared for a long time from the plains of India, the land of its origin, though triumphantly flourished in Himālayan region of India and in other parts of the world, especially in major parts of Asia. On the other hand, Jainism did not cross the border of India, but it stuck to its ground in comparatively small measures, through all these centuries continue to represent Sramana culture in India, the former with its unbroken history and tradition but in some pockets only, while the latter in its full measures in different parts of the country but in truncated historical tradition.

Buddhism derives its name from the Buddha, the Gautam Buddha to be more precise while Jainism represents a religious denomination from even more older tradition of the Jina-s. Since Jainism has become an household word not only in India but also in European and American lands, even eminent scholars like the present one use it in its present form. Its correct form is Jainism as the philosophy and tradition that emanated from Jina (Victor i.e. one of the epithets of the blessed Mahāvīra) and not from the Jainas who happen to be the upholder of the faith. However this point may also be cited as an instance of development after the term 'Jainism' travelled to European and American countries.

The presentation of a historical survey of Jainism or for that matter of any 'ism' or faith depends mostly upon the facts that one can marshal. But the skill of presentation also matters to a large extent. The learned scholars have shown their capacity in both aspects. Comprising such vast matter in limited number of pages is in fact a feat that the scholars

have really achieved. Secondly surveying on over-all contribution of Jainism to Indian culture in all its dimensions is yet another achievement of the scholars.

Some scholars today are found chaining hoary antiquity of their faith. They hold that their faith originated even during Mohenjodaro and Harappa civilizations. They talk of twenty three Tirthankaras (literally ford-makers i.e. propounding is Jainism) before Lord Mahavira. It means that the faith that derives its name from Jina or Mahāvīra originated even earlier than his own period. It seems the basic idea of transhistoricity had played a role among the earlier Jaina thinkers which impelled them to discover very earlier origin of their faith. The root cause of this idea might have been the idea of promoting themselves to be an ancient religion in relation to other religious system so that they might be able to attract large number of following this may be one of the views of a section of scholars. The point that the majorly Jainas hold that their faith originated so early. Since this view is based upon people's faith this must be honoured in every way. This is only way of good brotherliness of good neighbourliness in a plural society. India being one of such countries it befits perfectly well in the present context.

Though the present authors Dr. V. K. Jain and Dr. Raka Jain also hold similar views in that matter, yes she has tried to put facts in a more analytical manner. This aspects as her presentation has made the work more beneficial for the lay reader's as well as experts of Jainology thus the work has become a valuable working of its kind. Hence it is bound to reach large number of heads in order to enlighten form in every respect.

Sanghsen Singh

Honoured by President's Award

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Preface

Shraman Sanskriti is necessary to understand the Indian culture . Shramana Sanskriti implies Jain , Buddhist and Charvak . From the very beginning, there was prevalent the Non-Vedic culture along with the vedic one .Almost all the historians accept the hoary antiquity of Jainism and Charvak. The Buddhist tradition starts with Lord Buddha. In different references Lord Buddha refers some tredecessor Buddhas. From this view point, there exists the long tradition of forgoing Buddhas. The period of Buddha is, about sixth century B.C., Lord Mahaveer, the last Tirthankar of Jains, was his contemporary . As in morden parliament, there can not be imagined the parliamentary tradition in the absence of the opposition, so is the case with Vedic & Non-vedic cultures . From time to time, they leave their lasting impact on common and political life in India. Today the living currents of Jain and Buddhist cultures of Non-Vedic Cultural group are alive but its important branch by name Charvak tradition has been annihilated totally.

Hence, as the representation of Shramana Culture, only two cultures Jain and Buddhist are discussed here Dr. (Smt.) Raka Jain, the main author of this nice work has written something about fifteen years ago, under the humble guidance of Sri. V.P Jain . I have made some corrections and editions . Mr. R.S Gupta Retd.Principal has very kindly gone through the text and he made the corrections in the language where ever they were wanted . Hence I thank him for his

troubles whole heartedly. We are mostly Hindi speaking and writing persons and very seldom write in English. Hence mistakes may occur frequently for them we apologise very humbly.

The culture is a very vast subject . Though here it is confined to Jainism and Buddhism , yet, these two are also very deep, old and exalted cultures. Hence their many phases may be overlooked. On which getting their information, they will be added in the next edition, if and when it comes. .

We are very grateful and obldige to Sri. V.P.Jain Editor Ahimsa Vani &V.O.A., under whose direction this is completed. We are also thankful to Dr. V.P.Jain, Director- M.G.International Hindi University, Dr. R.S. Mishra, Dr.L.M.Mishra, Dr.S. N. Jha , Dr. G. S. R. K. Murti, Kendriya Sanskrit Vidya peeth, Kavita Visharia. We are also grateful to Parshva Prasad Jain, for publishing it using modern techniques. We hope that like his family great tradition, he will develop his skill in the field of publication . Km. Patrika Jain, Manu Raja and Maitreya, Maitree have done computer work. All these are deserve our heartful blessings. Again we are very grateful to all our teachers , family members and well wishers.

26.6.2000

Aliganj (Etah)

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Dr. V.K Jain

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CULTURE

1.1. Importance of culture

Culture is the essence of human life. It is a like Mariner's compass that helps in the progress of human society. By culture, man understands the real meaning and value of life to achieve his real aim, where in he finds infinite peace, love and joy¹. The greatness of any country is not measured by its area and census but by its culture. Our meal and living standard etc are the external aspects of culture while our conduct and refined conscience is our internal culture. A country becomes great on the basis of its cultural merits. The culture which does not put forth any solution to the main problems of human society is not a good one.

The precious material which is obtained from literature, art, philosophy and religion infuses to new life which is the true direction and proper utility of culture. The inculcation of cultural habits results in great achievements. A small seed of culture gives birth to a large tree. So the cultural deeds are fruitful as kalpavraksha (a wish fulfilling tree) we should take care of our culture for the sake of joy and progress of our life,² because the human virtues are developed by the culture³. So the importance of culture is essential for the betterment of human life.

1.2 Meaning of Culture

Culture means fine or decent achievements. So we may say, the completeness of culture is the completeness of life. In other words, culture is the way of living with fine manners. Culture also refers to the inner development of man and his moral progress, mutual behaviour and the capacity to understand others' culture. It is a kind of forceful current for prosperity of human life. Culture is realising the values of life.

Culture deals with thoughts & emotions. It is the pious treasure of excellent thoughts, feelings and deeds which man receives as heritage from his ancestors. Culture is that tradition which elevates man from barbarism or beastliness. Indian religious scriptures from the spiritual point of view, preach the purity of heart and soul. The spirit (Atman) is the root of all knowledge. The spiritual elevation is the aim of Indian culture. Thus spiritual culture is recognised by the purity of heart. It is a indivisible and eternal. It is a delight of soul.

1- Shraman Sanskriti, Volume 3, Year 3, page 71 and 32

2- Ratnamuni Smiritigrantha p. 249 and 246

3- Manav Sanskriti, page 10

According to Mahatma Bhagavandinji, a disciple of Mahatma Gandhi, culture is the inculcation of human virtues. It is related to the society. So it refines the social life. Culture can be called the custom-code of society. No social construction can be expected without culture. Thus culture is the guide of society. Culture implies art, craft, literature, philosophy, virtues etc., for which the individuals of that society live and die. Besides this, culture deals with the family life, education and administration etc. Human culture is an ever flowing fountain in which many rivers are mingled.

'Sanskriti' is the Sanskrit equivalent to English word 'Culture'. Its origin and construction according to Sanskrit grammar is as follows :

When the prefix Sam (सम्) is added to Dhatu (root of verb) kr (कृ) and again followed by suffix 'ktin' (क्तिन्) it becomes the complete word 'Sanskriti' which connotes good habits or refined virtues of man. 'सम्यक्करणं संस्कृतिः' To polish and refine every gift of nature is culture. On the rectification of heart, the internal and external meaning of the word culture will be realized. The word culture has a broad meaning defying mean mentality. One can't confine it to certain limitations. It advocates the developing of original thoughts and actions of the man and society. So says Pt. Jawaharlal Nehru :

"True culture derives its inspiration from every corner of the world but it is home-grown and has to be based on the wide mass of the people. Art and Literature remain lifeless if they are continually thinking of foreign models."

The word 'Culture', in its widest sense, stands for anything that men consider to be right (Satyam), useful (Sivam, good) and Beautiful (Sundram). In short, culture is concerned with everything which for humanity has value. These cultural values arise only when men gather in societies and hence they are also social values.

A culture must possess an inner unity, i.e., its various aspects must hang together inspired by a central meaning or mental bias. Every culture has its own meaning and logic. To talk about any particular culture is to imply that the people belonging to that culture had their own notions about art, architecture, literature, economic welfare, social conditions, ethics, philosophy, law, justice and religion.

Sorokin has recognized three main types of cultures. The first type is called 'ideational' and is described as that which is a product of an age of faith. The second is called 'idealistic' and is described as that which gives more emphasis to the creative activity of the human mind in reasoning and philosophy and is possessed of tremendous vitality and creativity in art, literature and thought. The third is called 'sensate' and is described as a product of an age of science and of the common man¹. The idealistic system of culture is a synthesis of the ideational and the sensate, but it is not eclectic in any sense. In the ideational system of culture, values are accepted on faith and followed without much regard for worldly welfare. The sensate system does the opposite and clings to the good things of the world. The idealistic culture, however, endeavours to use the sensate world for the greater glory of the human spirit. In it, the meaning and value of life are found in a consistent, balanced harmony of spiritual and material activity, guided, directed and sustained by a predominantly spiritual inspiration.

1.3 Origin of Culture

Culture is based on good habits. So its origin depends on the behaviour of men and women². It also originates from family-traditions. So the dignity and defame depend on habits of men and women both.

Today very often, common man, seeing the external dress of a particular person guesses some thing about his culture, but it is not a correct judgement, If it were true, waist-clad Gandhiji would never have been honoured by the world. Those who are cultured, never care a fig for external appearance.

Really speaking, it is the worthiness which is the true indication of culture. The worthiness comprises the society, mutual behaviour, citizenship and devotion to duty. Only to be literate is like that diamond which is unpolished and which no one likes to purchase. Besides, it does not impress any one. So either 'worthiness' is essential in the sphere of culture. We can trace out this fact in the Indian people. In India, everywhere a cultural background is found even among illiterate peasants. So Nehruji rightly remarks; "I realized that even the illiterate peasant had a picture gallery in his mind, though this was largely drawn from myth and tradition and epic heroes and heroines and only very little from history. Nevertheless, it was vivid enough¹."

1- Cf. F. R. Cowell; History, Civilization and culture (London, 1952) pp. 41-12

1.4 Aim of Culture

The main aim of culture is to eradicate bad habits and inculcate decent ones¹. Its essential aspect is to decrease the sensuality and animal instinct. The substance of culture is to enhance humanity that is to say, to decrease the violent sense, anger, avarice pride, enmity, selfishness, crudity and so on and to increase truth, honesty and many other human virtues.

Sarvodaya should be the aim of cultural development. Culture eradicates all differences. The significant aim of the culture is to direct human beings towards the beneficial activities for the general good of the people.

1.5 Culture & Humanism

Culture is the treasure of good habits. It implies humanism. Lifting one from evil, culture develops humanism. It is the precious life essence. It helps in purifying conduct and character. It advocates world friendship. To build an ideal and strong society, it inculcates human virtues, So it will not be an exaggeration, if we call culture as the inner reflection of man. After refining mineral gold the pure gold is obtained. By culture, man gets proper direction for achieving his noblest aims. An artist engraves the image of a deity in stone with the help of his chisel and hammer. A painter paints a beautiful scene upon the wall with his brush in multicolours. In the same way, culture refines the inner beauty of man². The good habits are essential in life. When the overspread dust on pots is removed, they shine brightly. So eradicating faults and drawbacks, culture helps in making human life an ideal one.

Culture makes personality-quite sublime It begins with good habits. Human-awakening is awakened in the children by cultured persons. Culture is the state of justification. Any thing can be refined but here I mean human-rites. Late Mahatma Bhavandinji discussed culture. In his opinion a man may be cultured if his heart is purified³.

1- Origin of Culture, page 2-3.

2- Vitrag Vani, year 1972, Title Shraman Sanskriti, Acharya Rajkumar.

3- Manav Sanskriti, page 5.

1.6 Culture & Civilization

Culture is gracious honour and dignity and civilization is dress and conversation etc. Culture comes from the inner domain of man. So it is not too much careful about external things. The external decency covers the field of civilization. the expression of inward virtues is culture¹.

Civilization is the subject of changes but in culture total change is unnatural². Culture can be charming or ugly but civilization is always attractive. Culture is that foundation on which the grand palace of civilization is built. The inner current which flows through the depths of civilization may be called culture. Dr. Bhagavandasji rightly points out that culture ascertains the internal condition of man while the civilization displays the extrovert personality of a person³. So civilization is temporary while culture is everlasting. In the words of renowned Buddhist monk Shri Bhadanta Anada Kausalyayan; civilization is the out come of culture. Virtues, wisdom, intuition and so on which give birth to any invention or lead to new horizons; are called culture. So this is the individual culture. The achievements of the individual culture is the manifestation of civilization.

Originally culture is those habits and actions of man which reveal his thoughts, desires and virtues. Contrary to this, civilization deals with civil ability, all kinds of material prosperity. So culture is cause and civilization is its result⁴. Civilization means artificial behaviour which has attacked the culture. Khalil Zibran truly says that if we speak truth even only for five minutes, all our friends will desert us and if we speak it for ten minutes, we shall be exiled and if we speak it for fifteen minutes, we will be hanged⁵.

It is a matter of great regret that civilization has taken the place of culture. The modern civilization is based on industrialism which breeds many defects. So Mahatma Gandhi rightly remarks: "Industrial civilization is a disease because it is all evil⁶."

1.7 Culture & Religion

Culture and religion are inter dependent. Culture is a goal and religion a means⁷. Religion is for an individual. It is related to Atman

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- 1- Sharaman Sanskriti; Mahavir Jayanti, Page 79.
 - 2- Bhartiya Sanskriti Ka Mool, Page 39.
 - 3- Manav Sanskriti; Bhagvandas, Page 17
 - 4- Sanskriti Maukhiki Digdarshika- Shrikant Pandey, p. 153.
 - 5- Manav Sanskriti p. 27
 - 6- Origin of Culture, P. 2-3

(Soul) and Parmatman (God-hood) and culture deals with the mutual behaviour of human beings in society. Culture is influenced by the religion. Religion is like a tank and culture is its lotus.

Really speaking there is not any great difference between religion and culture. Culture means "fine work" and religion is also the decent achievement of man. Religion inspires man to lead a moral life. It is the way to the purification of life. So culture refines life. Religion is the basis of all cultures. So culture is influenced by religion².

1.8 Culture & World Friendship

Culture does not differentiate between castes, classes and religions. It treats all people of the world as the members of one family and wants the welfare of all. So having no desire of any return, to make all efforts for the perfection of man is culture. In it, the feeling of world friendship and world welfare is implied. According to Albert Einstein, it is correct that for the sake of culture, one is compelled to give up the pride of caste, nation and one's own personality. When human race will realize the importance of culture, it will make all efforts for real progress.

Culture neither lays importance on geographical dimensions nor on politics, but it is the common capital of whole humanity. As the differences of geographical dimensions of countries and nations and differences of languages caste and classes are perishing, the time is approaching fast when the culture of the whole world would be one, and it is being materialized. Thus the sublime emotions of the true, The Good and the beautiful are embodied in the culture.

1.9 Different Aspects of Culture

We find two aspects of every culture. One aspect is that of conduct and the other one is the canonical aspect. Where the code of conduct is decided for obtaining a particular aim, is the first type of aspect of culture. In this aspect, We ponder over many virtues - social, political and physical. In philosophical aspect of culture, we find the principles of the culture, and its spiritual nature. Some different aspect of culture are as follows :

1. Literary Aspect : Literature is the source of cultural evolution.

2. Physical Aspect : Body is a means, not the end. A cultured man takes his meal for the maintenance of health and not for the taste. Simple

food is essential for physical and mental health of man.

3. Social Aspect : Our intellect should be applied for the betterment of society. Sarvodaya (development of all) should be the aim of each cultured person.

4. Political Aspect : This aspect takes into account the economic structure, administrative system and the sovereignty of a state.

5. Religious Aspect : Religion helps in character building. Superstitions should be rejected at every step of life.

6. Philosophical Aspect : Principles are helpers in Moksha-Marga.

7. Spiritual Aspect : Without spiritual aspect of culture, all other aspects of culture are incomplete. To keep soul (Atman) quite away from all ills and finally to attain salvation is the ultimate goal of culture.

1.10 Several Cultures

Human culture is divided into two parts : personal and social. Individual culture has two sides : Internal & external. In external culture, the living standards and amusements etc are reviewed as we do in civilization. The Internal culture is the subject of heart, which is connected with knowledge, desire and work. Those ideals and principles which are prevailing in religious, social, political and economical regions are entered in social culture.

Generally, we see the culture in four types viz. Vedic culture, Shraman culture, Mythological culture and Modern culture.

Vedic culture is originally based on Vedas (the holy scriptures of Aryans). Rituals and sacrifice are the significant part of vedic culture. The salient features of Shraman Culture are renunciation and asceticism. Shraman culture also condemns animal sacrifice. Jain and Buddhist cultures fall in the domain of Shraman Culture. The most important peculiarity of mythological culture is the worship of violent and not-violent gods¹. There are many duties of the Pauranic or mythological culture. Modern culture is the outcome of this industrial era. It is extrovert and ignores inner spiritual qualities of the man. Materialistic outlook is its main factor. It lays great emphasis on outward appearance of man, what is meant here is that in modern culture, the

1- Bhartiya Sanskriti or Ahinsa-Dharmananda Kaushambi, p. 78.

external attraction is very important but it cares very little for the human and spiritual values of life.

1.11. Indian Culture

Indian culture is the combination of Vedic and Shraman Culture. In Vedic culture, Brahmins were the dominant persons. They laid stress on peace and prosperity of day to day life, while the Shramanas laid stress on internal purification. Where Shramanas pointed out the way to liberation, the Brahmins indicated the means of worldly prosperity. Shramanas taught to search the inner bliss. For victory over self, they pointed out the path of Ahinsa, restraint, penance and meditation, while Brahmins taught Dincharya (Daily duties) Ritucharya (Seasonal conduct) for the good of physical health. To fulfil the responsibilities of human life, they divided life in four Ashramas viz. 1. Brahmacharyashrama (Celebacy hermitage) 2. Grahsthashrama (the state or condition of a householder), 3. Vanprastha (The third stage of life) 4. Sanyasashrama (Ascetic-life). They also taught to confine life to four Pursharthas (prowesses) viz. 1 Dharma (Religion) Artha (finance) Kama (sexual impulse) & Moksha (Liberation), Shramanas laid great emphasis on Ahinsa, so they preached the gospel of 'Live & Let Live.' By establishing caste system, Brahmins tried to eliminate all social arrangement. Introducing family and national arrangements, They protected the human rights.

Shramanas (specially Jains) have ever been the interpreters of soul. Their spiritual outlook is the basic factor in the treatment of every walk of life.

In Hindu culture we find twenty four incarnations similarly in Jain culture there are twentyfour Tirthankaras. and in Buddhism too, there are twenty four Buddhas. Both Tirthankaras and Buddhas are honoured as incarnations by the vedic culture¹. But the concept of Tirthankars and Buddhas is different from that of incarnations. In Rshigveda Rishabhdeva is known as shraman².

The culture of every country is trying to enhance the human-glory by its achievements. So is the case with Indian culture. But Indian culture is ever refining human and spiritual values from a hoary past. While many cultures are short-lived and perished away, Indian culture is alive because of its deep roots in the thoughts and conduct of man. Hence it is a reality in the world.

1- Madhyakalin Bhartiya Sanskriti - Aughaji, page17.

2- Rigveda 4/53/3

1.12. Indian Culture & Its Saviours

India's culture is the spiritual culture. Its inner fold is very strong. That is why, even the illiterate person of India talks of Atman (soul) and Parmatman (God). Generosity, forgiveness, mutual tolerance etc; are its treasure. In Indian life, one finds hearty affection on the one hand and the recognition of soul. On the other, heart-touching appeal is unfailing message of our culture. It has also an absorbing nature. It adopted the merits of all without any hesitation. This is the reason that several cultures dissolved in Indian life but Indian culture always remained immortal.

Vedas are Apaurusheya (not man-made). So vedic culture should also be Apaurusheya (Divine). There have been many saviours in vedic culture. Some topmost among them are the following: Saint Vedvyasa, Saint Dayanand, Maharshi Kapil, Saint Patanjali, Acharya Badrayan, Acharya Jamini, Saint Gautam & Saint Kanad etc.

The meaning of the word 'Shraman' is similar in the Jain and Buddhist literature'. Sakyamuni Gautama Buddha was contemporary of Jnatraputra Tirthankar Vardhaman Mahavir. Their fields of work also resembled each other. Shrenika Bimbsar, Ajatshatru, Udayan, Prasenjit etc, the well known kings, honoured Mahatma Buddha and they were also devotees of Tirthankar Mahavir.

Contemporary to Lord Mahavir and Mahatma Buddha, there were five great personalities, who are referred in Jain Literature and Buddhist Tripitakas. In the Tripitakas these five great ones are the following :

- | | | |
|-------------------------------|---|---|
| 1. Puran Kashyapa | : | Who was Akriyavadin. |
| 2. MakaKhali Gaushal | : | Believer of fatalism and the proponent of Ajeevaka sect. |
| 3. Ajita Kaishakambali | : | He was the supporter of materialism or charvaka Philosophy. |
| 4. Prakaudha Kattayan | : | He was Shashwatvadin. |

1- A. समयए समणो होइ बंभचरेण बंभणो —

उत्तराध्ययन सूत्र २५/३२

Uttaradhyan Sutra 25/32

B. Anuyogdvara 132

C. Dhammapada 19/10

5. Sanjay Vailathiputta : He was an Anishachitayadin (means nothing is certain).

The above mentioned great personages made remarkable efforts to enrich Indian culture.

A comparative study of both the Jain and Buddhist (Shraman) cultures is the main purpose of this present humble effort of mine.

SHRAMANA CULTURE

2.1. Founders & Emancipators of Shramana culture

From various stand-points, the word 'Shramana' has a broad meaning. First of all we find the reference of word in Prakrit scriptures, there it is used for monks as Samana (समण). This word denotes two meanings : first samana समण (with mind) & second shaman शमन (he who has controlled all his senses). The word shramana is used widely in Jain & Buddhist religions. Specially in Jainism word "Shramana" indicates the depth of thoughts and purity of conduct. Really, the word 'Shramana' is based on these three great virtues : Shram, Sham & Sam.

The Shram aspect of the word expresses the importance of continuous effort for liberation, renunciation and penance. The Sham aspect tells us the glory of self-restraint or victory over senses, then comes the Sam aspect of the aforesaid word , which points out the equilibrium in every walk of life. It eliminates all differences of opinion too¹.

The torch-bearers of Shraman culture have been very conscious and true to these three aspects of the word 'Shraman.' They themselves became ideal to Shraman.

Rishabha Deva was the founder of Jain culture and the first emancipator while Lord Mahavir was the last Tirthankara. We find some references of Lord Rishabha Deva in Vedic literature also². Lord Rishabha Deva was the destroyer of ignorance (अविद्या) and the protector of all lives³. Yajurveda also expounds the importance of Lord Rishabha or Vrashabha⁴. In Dhammapada and some other scriptures, Rishabha Deva and Mahavir are mentioned. Rishabha Deva was born in Ayodhya and achieved salvation on the mount Astapad everest (Kailash) which is the peak of Himalayas.

In Mahayana Buddhist scripture named 'Aryamanju Shri Moolkappa', Nabhiputra (the son of King Nabhi) and Rishabhputra (Son of Rishabha Deva) Bharata are mentioned as the emperors.

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1. Sahraman Sanskriti, Mahavir Jayanti special magazine, vir era 2477, page 61.
 2. ऋषभं मातमानानां सपत्नीनां विषासहितम्।
हन्तारं शत्रूणां कृधि विराज गोपति गवाम्॥ - Rigaveda 8/8/24.
 3. अहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्।
अपां नपातमश्विनी हुंबेधिय इन्द्रियेण इन्द्रियं दत्तमोज। - Atharva veda.
 4. Yajurveda 20/46.

Like Mahatma Buddha, the Hindu mythologists have considered Lord Rishabha Deva as the incarnation of Vishnu. The path of liberation which was preached by Lord Rishabha Deva (the first tirthankar), was taught by Lord Mahavira according to change of time and space. Today, everyone of his followers thinks his duty to follow his teachings.

There are twentyfour incarnations in Hindu culture, twentyfour prophets are found in Muslim religion and in Jainism too, there are twentyfour tirthankaras. Similarly twentyfive Buddhas are described in Buddhism. This shows that Buddhism was a religion before Mahatma Gautam Buddha himself. There were twenty four Buddhas before the incarnation of Gautam Buddha. But predecessors of Mahatma Buddha were less known in the world. Only Gautam Buddha did not found the Buddhism. Gautam Buddha was the last like Mahavira. Gautam Buddha established Buddhist culture. That is why, scholars considered him the founder of Buddhist culture. An eminent Buddhist scholar, Rahul Sankrityayana proclaimed Buddha the founder of Buddhist culture¹.

Dr. Kalidas Nag, a well known historian, treated Buddha as contemporary of Mahavira². In the beginning western scholars took, Mahavira & Buddha as one³. At several places Mahavira and Buddha lived together throughout the rainy season⁴. It appears that knowingly or unknowingly, there was some contact between both these great saviours. Lord Mahavira has been called 'Nigantha Nathaputta'⁵ & 'Vaishalika'⁶.

At many times and places, Several scholars have confirmed that Mahavira was older than Buddha. Shri Ratilal Shah,, has considered Mahavira about twentyfour years older than Mahatma Buddha. Dr. Bhagachandra Jain accepted the Nirvan (Salvation) of Lord Mahavira in 545 B.C. and Nirvana of Buddha in 543 B.C.⁷. Shri K.D. Vajapai mentioned the flourishing era of Mahatma Buddha from 623 to 543 B.C.⁸.

1. Buddha Dharma ka Udaya, Asta or Punrodaya, page 11.

2. Anekanta, year 4, kiran 8, 1941, page 432.

3. Sharman, 1979, year 31 volume 1 page 30.

4. Sanyutta Nikaya 40/1/9.

5. Anekanta 250, page 164.

6. A. विशाला जननी यस्य विशाल कुल देवता।

विशालं प्रवचनं चास्य तेन वैशालिको जिनः ।

Sutrakratanga 78/1

B. Bhagavati sutra 1/2/1 page 246.

7. Anekanta 2501 page 170.

8. Mathura - K.B. Vajpai, Education Dept, U.P. Lucknow, 1955, page 14.

In many literary references it is found that Gautam Buddha also practised the teachings of Mahavira but was not satisfied. Hon. Ved Vyasa also referred this in his Bhagvat Purana that with the advent of kaliyuga for the purpose of misleading the Asuras the Lord will be born in Kikata as son to Anjana and named Buddha¹.

Ved Vyasa shows humble respects to the incarnation of Buddha who in the form of Buddha dwelt in the Nilanchala².

Really, we witness a vast contradiction between their beliefs and rules of conduct. Jainism emphasised austerities while Buddhism has liberal rules of conduct. Which is why Buddhist culture spread in many countries of the world while Jainism mostly remained confined to its original land of origin. Though there are references of Jainism going abroad but it is in limited form.

2.2 Jain & Buddhist Cultures

Today, in Indian culture, two main streams of Shraman culture are flourishing with prosperous grace. One is Jain culture and the other is Buddhist culture. Both are for the welfare of masses.

Talking about Mahavira and Buddha, Prof. Luamann rightly expresses that both saviours were well-known as Arhanta, Bhagavanta and Jina. While the life of Lord Mahavira is quite unique, Buddha is a well known epithet Tathagata. Lord Mahavira was born in Jnatrikula while Mahatma Buddha saw the light in Shakyakula. So Lord Mahavira is called Jnatriputra and Buddha Shakyaputra. The disciples of Bauddha are known as Buddha. According to the epithet, since Lord Mahavira was known as Jin, his followers come to be known as Jain. In fact Bauddha was inspired by the teachings of Lord Mahavira. But being unable to stand the hard life of a Jain monk, he founded the Madhyam Path. Mahatma Buddha himself admitted that he followed the activities of Jain monks³. Many other learned scholars considered that Mahatma Buddha included many Jain gospels in Buddhism. Dr. Jacobi remarks: "Karma theory of Jain is an original and internal part of their system. They (Buddhists) must have borrowed the terms from Jains⁴.

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1. ततः कलो संप्रवृत्त संमोहाय सुरद्विषाम्।
बुद्धनाम्नाञ्जनसुत कीकटेषु भविष्यति॥ - Bhagavata Purana 1.3.24.
 2. नवमे वन्दे श्रीबुद्धअवतार। बुद्धरूपे बिजेले श्रीनीलकन्दर॥
-Modern Buddhism and its followers in orisa comentary page 131.
 3. Majjhima Nikaya 1/2/6.
 4. Encyclopadia of Religion & ethics : Dr. H. Jacobi, Volume VII. page 472.

Mahatma Buddha considered Mahavira as a Jnani (wise personality)¹. Since the views and principles of both these saviours resemble each other, the similarity of both the cultures are but natural.

Oneday, while going out into the city, Lord Buddha, saw an oldman, a sick person and a corpse, and then a saint. Advancing on the path of sainthood, Buddha, determined to acquire liberation from births, sickness and death. The ascetic spoke to Buddha: " I am a Shraman. I have renounced the house-hold life to get rid of birth and death and for achieving liberation"². These words of the Shraman ascetics rightly express the goal of Shraman culture.

In India the root of every culture is religion³. So the spirit of Jain culture is Jainism and Buddhist that of is Buddhism. The Buddhistic culture was not in any way a departure from the Aryan culture of India. The Buddhistic mode of living was purely Aryan, the order of monks was a reorganisation of the old order of sanyasis and the religion of Buddha was an appeal to reason and charity. The art and architecture of the times reflect this continuity of culture.

There are many similarities between Jain and Buddhist cultures. Keeping these similarities in mind, If the study is made of these cultures, the beautiful appearance of Shramana culture shines before our eyes. Contrary to it, if the dissimilarities of both these cultures are kept in mind, both the cultures will appear quite contradictory to each other. Today the critical literature which we find regarding both the cultures, points out mostly the dissimilarities of these cultures. But it is badly needed now a days that we should race out unity amidst diversity. In this direction, in the guidance of Acharya Vinoba Bhave ' Saman Suttam' is compiled by Shri Jinenara Varni.

Sectarianism is a great hurdle in the way of common unity of mankind. So Jain culture suffered a great loss due to its division in to sects viz. Digamber, Shvetamber, Murtipujaka, Sthankavasi, Bisapanthi, Terahpanthi etc; Similar is the case with Buddhism. Buddhist sects like Hinayana, Mahayana and Vajrayana told upon grand figure of Buddhism. But, in a sense, this division into sects also contributed to the development of both Jainism and Buddhism by rising to the needs of the

1. Majjima Nikaya, Volume 1 page 92-93.

2. Anekanta, year 2, Kiran 5 1939, page 306.

3. Spirit of Ancient Hindu culture - Mangal Lal M. Buch, Baroda, page 1-2.

changing time. Being disgusted with the blasphemy in the name of spirit and God, and neglecting the existence of soul, the person who wants peace from the sorrows of the world, should take the shelter in Buddhism. But those who believe in soul and want Salvation from worldly sufferings, should take a turn to the Jain culture. Both Jainism and Buddhism lay stress on spiritual and practical aspects of life. While the former advocates strict adherence to the rules of the latter.

2.3. Beginning of Jain & Buddhist Cultures

In hoary past, Jain culture was founded by Lord Rishabh Deva, the first Jain Tirthankar. When we investigate the origin and evolution of Jain culture, we find it based on Jain beliefs and traditions. Similar to the Hindu division of Time into four yugas viz, Satyug, Treta, Dwapar and Kali, The Jain division of time is called Kal chakra which is divided into two chakras-Avasarpini and Utsarpini. Such as Avasarpinikalchakra (cycle of time) has the following six divisions:

- i. Sukhama Sukhama (Full of extreme happiness)
- ii. Sukhama (Full of happiness)
- iii. Sukhama Dukhama (Happiness with little misery)
- iv. Dukhama Sukhama (Sorrowful with little joy.)
- v. Dukhama (Miserable)
- vi. Dukhama Dukhama (Extreme miserable)

And Utsarpini era has the following six divisions but its serial series are opposite to Avasarpini cycle of time.

- i. Dukhama Dukhama (Extreme miserable)
- ii. Dukhama (Miserable)
- iii. Dukhama Sukhama (Sorrowful with little joy)
- iv. Sukhama Dukhama (happiness with little misery)
- v. Sukhama (Full of happiness)
- vi. Sukhama Sukhama (Full of extreme happiness)

In Avasarpini cycle of time, life-span and all things get a sequential downfall, while in Utsarpini, life-span increases with other things. Sukhama-Sukhama, Sukhama, Sukhama-Dukhama- these three cycles of time are Bhogbhumi (land of pleasures with Kalpa-Vrakshas-

Wish-fulfilling trees of stone) It may be called stone age. With its end, starts the Karmabhumi (Land of actions making efforts for livelihood and salvation) in remaining three other cycles of times. In this Karmabhumi culture finds its first beginning. Rishabhdev flourished with the advent of Karmbhumi. So he was the first saviour of human culture.

Rishabhadev is the real founder of Jain culture. Risabhadev is also known as Adinath as he was the first Tirthankar. Twenty three Tirthankaras followed after him. So Lord Mahavira was not the founder of Jain culture. Jainism was prevailing before Mahavira and Parshvanath, 23rd Tirthankar of Jainism.

Jain culture is one of the oldest Indian cultures. It is found in Mohan Jodaro, civilization of Sindhughati, According to many scholars, its existence is admitted from 6000 to 2400 B.C.¹, in civilization of Mohan Jodaro, stone-statues of monks have been found in Kayotsarga posture. The Kayotsarga posture of meditations is the common feature of Digamber Jain Ascetices. Many standing statues of Sindhaghathi are seen with the symbol of a bull. And Bull is the symbol of Saint Rishabh. According to T.Ramchandra possibly these statues are of Lord Rishabh Deva².

In Rigaveda, Rishabh, Ajta and Arishatnemi are referred³. So Jain culture appears preceding the vedas. As for Jain culture, Pt. Mahendra Kumar Nyayacharya considers it ever lasting. Acharya Dharma Nanda Kaushambi finds the origin of Shraman culture during the period of Lord Parshvanath⁴.

In the times of lord Mahavira. Jain culture was revived and at that very time Buddhist culture also came into being. Dr. K.P. Jain mentions the period of Mahavira from 599 to 527 B.C. So Buddhist culture was established during the above mentioned time.

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1. Vardhamana Magazine, page 10.
 2. Modern Review-Prof. R.P.Chandra, August 1932, pp155-160.
 3. Rigveda 1/6/16.
 4. Anekanta year 5, Kiran 5, 1942.

LITERARY ASPECT

3.1. Language

Language is the vehicle of thoughts and emotions, therefore ignoring no expression is possible. To understand properly the Jain and Buddhist cultures, it is essential to know about the language of that particular time. The ancient literature of Jain and Buddhist religions are written in Prakrit and Pali languages. The style of both is more or less similar¹. Similar to Mahavira, Buddha delivered his precepts in Janabhasa (Prakrit). Originally the language of Jain Sutras (Hymns) was prakrit (प्राकृत)², while Sanskrit and Apabransha languages were also used later on the ancient Jain literature is mostly in Prakrit language. To protect their own faith, Jains adopted Sanskrit language. Besides these languages, Jain literature is also available in languages like Tamila, Kannada, languages etc. Nilveshishulamani, Yashadarkaviyama, Nagkumar kaviyama and udayankadea etc, are of Tamila language, written by Jain. Pali is the salient language of Buddhist culture. Pali is similar to Prakrit. In the views of Dr. N.C. Shastri, Pali (Magadhi) is the offshoot of Prakrit¹.

The language of Tripitakas is Pali (Magadhi)³. In Pali, the Tripitaka of sthivadin Buddhist tradition and its other literature viz. Attakatha, Tikas, Anutikas etc are found. For a student of Indian culture and civilization, it is necessary to read Pali, Prakrit and Sanskrit literatures⁴. It is the peculiarity of Jain culture that its literature is in Prakrit, Sanskrit, Apabransha, Gujarati, Rajasthani, Hindi, Telagu, Kannada, and in all the ancient and modern languages, while that of Buddhist culture is found in Pali, Sanskrit, Sandhya Bhasha, Tibbati, Chinese, Singhalies, Burmese and all the ancient languages of North East and South Asia.

3.2. Literature

The literature is closely related with culture. Culture creates literature and literature refers to the culture. Culture is life and literature for its history. It is an account of progress and decay. In spite of annihilation of the cultures, literature memorises them. So literature lives

1. Prakrit Bhasha aur sahitya ka Etihas. Dr. Nemichandra Shastri pp. 24,25
2. सुयं मे आउसंतेणं भगवया एव मक्खायं — Acharang? 1/1/1.
एवं मे सुतं। एकं समयं — Sutta Nipata 1/7
3. सा मागधी मूल भासा नराययादि कणिका।
पालि साहित्य का इतिहास (भरत सिंह उपाध्याय)
4. Shraman, 1978, year 30, Vol.5. p.2-3.

with culture. Having no literature, when a culture dies, it leaves no memories behind it. Literature is the source of cultural evolution. Literature can be written or may be oral. The written literature is divided into three categories: 1. Written in scripts 2. Painted in pictures 3. Engraved in images etc.

These three forms are available in Jain and Buddhist literatures. The written literature is again divided into two groups: Poetry and Scriptures. The spiritual and cononical aspects of Jain and Buddhist culture are preserved in their scriptures while social, political, practical, and artistic. aspects are found in poetic creations. The subject matter of Jain and Buddhist culture, is neither availabhe in the west nor in any other direction but it is the humanity which is found everywhere and in all times¹.

Lord Mahavira delivered his message to the whole world in Prakrit, which was the mass language at that time and Mahatma Buddha taught in Pali, which was also the language of common man. Mahavira and Buddha were extremely wise in this respect. It was necessary for them to speak in common (public) language to reach their grip. That is why they left their lasting influence on the masses.

Collecting the discourses of Mahatma Buddha., The Buddhist monks gave it the title of Tripitaka, Jain monks presented them on Agamas. If we see the literature of Jain and Buddhist cultures, we can find many similarities. So many examples are found that are close to each other in respect of words and meanings. Jain and Buddhist fictions are at many places similar². the plot of many stories appears revolving round the same pole³. But to a great extent, Jain plots are mostly nicely planned, realistic and effective. Buddhist stories (Jatak Kathas) are also very popular.

Many great persons have been influenced by Jain and Buddhist literatures. Jain Agamas or Jain literature comprises Fourteen Purvas and Dvadasha Angas. According to Digamber sect, Elevam Angas are now not available but Shwetambars claim their presence. According to Shwetambes sect 12th Angas are now not available but Digamber claim their presenee. According to Jainism. Dvadashangas are following:

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|---------------|-------------------|-------------------------|
| 1. Acharanga | 2. Sutrakritanga | 3. Sthanaga |
| 4. Samvayanga | 5. Vyakhaprajapti | 6. Jyatridharmakathanga |

1. Astha aur Anubhuti-Editor Manjulata Singh, p.22.

2. Jain Vidya Lohore, July 1941, pp.13-17.

- See- Nagraj-Jainagaune & Tripitwka. Ek Anu shulan.

3. Please see the fourteen chapter of Uttaradhyayn Sutra and Jataka 509.

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| 7. Upaskadhyayanga | 8. Antridadashanga |
| 9. Anuttropapadikadashanga | 10. Prashnavyakarananga |
| 11. Vipakasutraga | 12. Drishti pravadanga |

and the fourteen purvas are following:

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|---------------------|-------------------|-----------------------|
| 1. Utpada | 2. Agrayani | 3. Viryanuvada |
| 4. Astinastipravada | 5. Janapavada | 6. Satyapavada |
| 7. Atmapravada | 8. Karmapravada | 9. Pratyakhyana |
| 10. Vidhyanvada | 11. Kalyananuvada | 12. Pranavayap-ravada |
| | 13. Kriyavishala | 14. Lokbindul. |

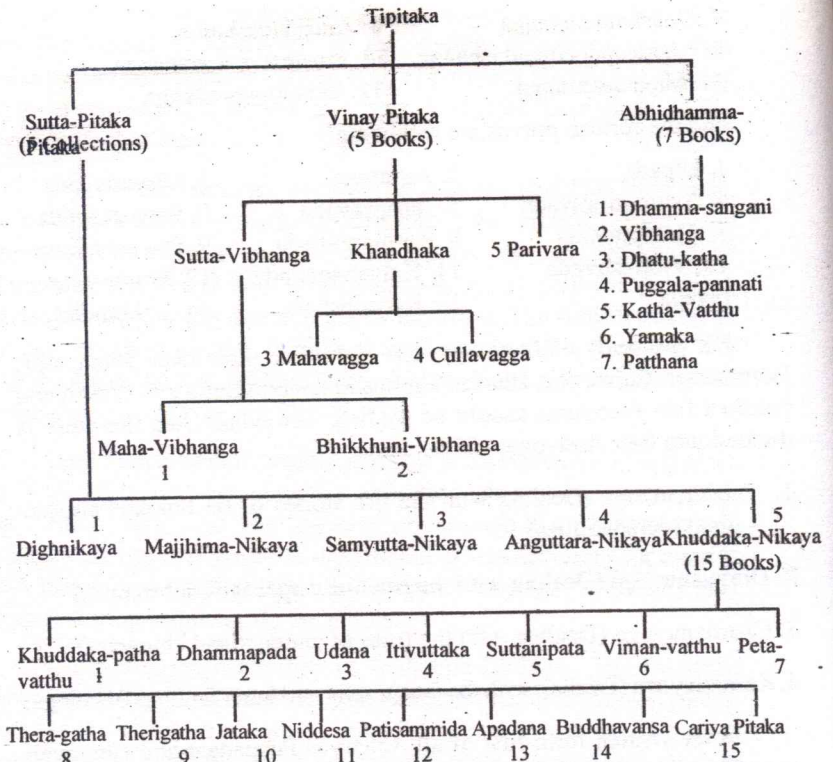
For the study of Jainology, one should cogitate over Samayasar, Gommatsar, Rajvartika, Bhava Pahura and tatvarth Sutra etc. Prakrit and Sanskrit Jain literatures should be studied. The whole Jain literature is divided into four Anuyogas (Divisions):

1. Prathmanyoga (Dealing with the life stories of 63 Saloka Purushas - great (personalities))
2. Dravyanuyoga (Dealing with the scientific approach substances)
3. Charnanuyoga (Dealing with the rules of conduct and character)
4. Karnanuyoga (Dealing with the Geography and inner feelings of beings)

In the written form first of all Acharyas Puspadant and Bhutavali composed Jayadhaval & Mahadhavala. They studied at the lotus feet of Sri Dharsenacharya on mount Raivatak popularly known as 'Girinar'.

In the first century of christ era Acharya kundakundswami wrote several scriptures named Samayasar, Asthapahura etc. Acharya Devanandi, Umaswami, Samantabhadrs, Bhattakalanka, Ravishenacharya, Jinasenacharya, Vadiraja, Gurbhadra etc are wellknown Jain scholars, who enriched the jain literature by their pen. The Jain literature inspite of being very vast, has no such one book as could be termed as complete representative of Jainism as the Geeta is in Hinduism and the Dhamma pada is in Buddhism. In this direction, under the guidance and inspiration of Vinoba Bhawe, 'Saman Suttam' was compiled by Sri Jinendra Varni. By going through this book we can understand the Jain religion in its real sense

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1. Tatvartha Sutra; Acharya Umaswami, Compiled by pt. Pannalal Sahityacharya, Comentory, Page 15.
 2. Bauddha Sanskriti ka Etihas- Dr. Bhagachandra Jain p.39.



In Buddhist literature, Sutta pitak, Vinaya pitak and Abhidhamma pitak are the prime tenets of Buddhism, viz. These three pitikas are called Tripitaka. Pitaka literature represents the Theravadin tradition of the Buddhism². The religious precepts of Mahatma Buddha came up to this day through the series of his disciples speaking the 'पिटकं पिटकत्थबिंदु परियत्तिभाजनत्थतो आहुं' Buddha Ghosha confirmed the same idea.

Besides this cononical literature in Pali, there is also the non-cano nical literature, consisting of the Milinda-Panha, the Petkopdesa, Nettipakarana, Buddhadt's Manuals on Vinaya and Abhidhamma, com- mentaries on the Pali Tripitaka tests, including the Jatakas, written by or ascribed to Buddhaghosa or Dhammapala, chronicles of ceylon like the Dipavamnsa, the Mahavamsa and the Culvamsa and later works in Pali modelled on classical sa.skrit poetry. Among the works of grammar, those of Kaccayana and Moggallana. the Rupasiddhi and the Saddaniti are also well known. Buddhaghgosa's masterly original work, the Visuddhimagga, is veritably a small cyclopedia on early Buddhism.

In Sanskrit, pure or mixed, therefore, we find several independent texts or fragments of texts which are of a varied nature and which belong to different schools of both the Hinayana and the Mahayana types. The Mahavastu is claimed to be a book on Vinaya belonging to the lokottaravadins of the Mahasanghikas but its subject matter is so varied that we find in it sutras corresponding to some in the Digha, the Majjhima, and the Suttanipata as well as stories which correspond to some in the Pali Jatakas. The Lalitavistara, an incomplete biographical account of the Buddha in mixed sanskrit is considered to be a text of the Mahayana school and forms part of the Vaipulya-sutra. Asvagosha is known for his Buddhcharita and Saundarananda and Aryasurya for his jataka-mala, a sanskrit text though far more polished, corresponding to the Pali Cariya pitaka. There is also a vast Avandana literature corresponding to the Pali Apadanas. containing stories intended to explain the good or bad effects of good or bad karma.

Among the Mahayanist sutras, nine texts or dharmas are regarded as the most important, which deserve special mention. The Astasahasrika pragmaparmita, the saddharma pundriks, use Lalitvistara the Lankavastra, the Suvarna-Prabhasa Sutra the Gandavyuha Sutra the Tathagata guhyaka the Samadhiraja Sutra and the Dasabhumisvara. These are called the Vaipulya sutra. Nagarjuna, Vasubandhu and Asanga are the authors of the philosophical works of this school.

In Tibet, too, there is a large collection of translations of Indian Buddhist texts numbering more than 4,566. These are divided into two groups namely Bkha, hgyur, popularly called the Tanjur, consisting of 108 texts and Bstan hgyur popularly called the tanjur, consisting of 3,458 texts. The Kanjur is divided into the following seven parts: (1) Vinaya (2) Prajna-paramita (3) Budhavatamsaka (4) Ratnakuta (5) Sutra (6) Nirvana and (7) Tantra, while the Tanjur is divided into (1) Tantra and (2) Sutra.

There exists a large number of translation work from Indian texts into the chinese language. In his catalogue Bunjiu Nanjio records as many 1,662 which are classified into four divisions 1. Sutra-pitaka 2. Vinaya-pitaka, 3. Abhidharma-pitaka and 4. Miscellaneous. Hobogirin in a still later catalogue mentions as many as 2,184 texts printed in fifty five volumes of the Taisho edition. In another 25 volumes, there are supplementary texts, written in China and Japan. In Japan there are three complete translations of the chinese Tripitaka, including the supplementary 25 volumes

in the Taisho edition of the Tripitaka, In the Mangolian language also there is a translation of the same and in Mongolian a translation of the Tibetan Tanjure¹.

3.3 Education or Teaching

Education is essential in life. An uneducated man may indeed well be compared to a blind man. The blind man has a very imperfect idea of the world in which he lives. So is the case with uneducated man. The uneducated man has his mind confined to the narrow circle while the educated man can look far back into the past and forward into the future. Though education is a boon to life but modern education which is mostly keyed to materialism is not for the happiness of man. So Barrister C.R. Jain rightly comments: 'The boys and girls that leave our modern universities, on the completion of their studies, may be very charming to look at or talk to but they have all drunk deep of the poison of selfishness. they have no idea of soul nature or of their ultimate destiny. They are out to enjoy themselves and aim at their own survival even if they have to kill our all other races of men and other living beings².

The true education is that, which enables one to march on the path of progress and achieve spiritual happiness and peace. How meaningful is the quotation 'सा विद्या या विमुक्तये' of Shankaracharya that reveals the ultimate aim of life. The aims of Jain & Buddhist teachings are also liberation.

The education of the Jains aimed at the building up of what may be described as well cultured Aryan character. Mere forcefulness is nothing if living regard for life is not prominent in disposition³. Both Buddha, and Mahavir go upon their great mission of teaching brother-hood. For several years, they move from one place to another to preach, their great gospels for happiness. They impart their message even to savage tribes, unmindful of their cruel treatment to them. They go on their mission to places like Shravasti and the Himalayas. How beautifully calm and patient they remain in the midst of many troubles and persecutions⁴.

The gift of teaching excels all other gifts⁵. Buddha was the Buddha because he was awakened, enlightened and made aware. Bodhi is wisdom acquired by the power of 'Suddha Buddhi' or intuition the power

1. 2500 Year's of Buddhism, p.124-129

2. Jain Culture, C.R. Jain, page 10.

3. Ibid, page 5.

4. Awakeners of Humanity-T.L. Vaswani, page 46

5. Dhammapada 354.

of direct dynamic spiritual awareness. It is the criterion of all Buddhist teaching because it leads to the achievement of enlightenment. Bodhi or wisdom is the purpose of all study, of all morality, of all attempts at self development. It is for this that the personal and separate ego is slain and the true impersonal self steadily be developed¹.

There is a lasting impact of Buddhist teaching on our culture². Chinese pilgrims have described the Buddhist monasteries and teachings. From this, we can feel the greatness of Buddhist teachings.

Nalanda had been the main centre of Buddhist education. But other faiths like Jainism and Mahayan were also taught there³. Women education was prevalent in highclass females. Highcalss educated woman was called 'upadhayaya'. The relation between teacher and pupil was very sweet. the other name of disciple was 'Siddhaviharaka'. In Mahavagga of Dhighnikaya the relation of teacher and desciple is described in detail.

Jain and Buddhist teachings are full of renunciation. Their main purpose is to achieve Nirvana (liberation). So Jain and Buddhist education is religious. In the teachings of Buddha, severe austerities are not praise-worthy. The education was democratised. Jain and Buddhist education was not always free from short comings, Religious education was supreme at that time.

The teachings of Mahavira and Buddha are as relevant today as they were popular in their times. The teachings of Mahavira are respected by a large number of Indians, the teachings of Gautam Buddha are followed by vast population beyond the borders of India. It is a fascinating subject to examine the techniques Buddha used to explain various philosophical problems to his disciples. In other words, the study of the Buddha's methodology will be useful to any teacher. For convenience, his techinques can be described as follows : 1. Direct approach 2. Analytical approach 3. Catechetical-approach 4. Situational approach⁴. The gift of teaching excels all other gifts⁵. Gautam Buddha was a world teacher who called men from the trouble of their life to the enjoyment of enternal peace .

1. Buddha and Basava-Kumarswami, page 49.

2. Astha aur Anubhuti-Editor, Manjulata singh, p.22

3. Bhartiya Shiksha ka Etihas, Dr. pyarelal Rawat, p.80.

4. The Maha Bodhi, Calcutta; Vol./ 921, 1984, pp 48-49.

5. Dhammapada, p.354.

3.4 Art

Art is the indicator of culture and civilization. To learn any deed properly is called 'Art'. There is a mention of Sixty four arts in Jain and Buddhist cultures. According to Dr. Hazari Prasad Dwivedi, these sixty four arts are especially meant for ladies. In the beginning of human culture, Lord Risabhdeva taught 64 kinds of fine arts to his daughters (Brahmin and Sundri) and again 72 kinds of arts and crafts to his sons¹. At that time specialization in arts was considered necessary for life. Among all arts, the art of religion is supreme. It is ever, Western scholar Mr. Bleacky remarks about the supreme art: The highest art is always the most religious² and greatest artist is always a devout man³.

The famous saviours of Jain and Buddhist cultures viz. Risabhdeva, Mahavira and Buddha etc. have been the experts of the religious arts. They also developed religious art to its apex. Nirvan or salvation is the ultimate aim of religious art. So it goes without comments that the religious art is necessary for every living being because every one wants peace and lasting joy. In Buddhism, not only the arts for gents are mentioned in relation to Prince Siddhartha but sixtyfour female arts are also mentioned⁴. In Buddhist period arts became the essential part of the civic life.

The culture of Sindhu Valley which has been discovered in the remniscences of Harappa and Mohan Jodaro reveals the art of 5000 B.C.⁵. The nude figures on the coins of Indus seal (civilization of Mohan Jodaro & Harappa), appear to be saying some thing about Jain art, The Indus culture of tree-deity reminds us about the worship of the Chaitya-Vraksha in the Jaina order. The deity of the tree in the Jain sculpture is always a Jina⁶.

In the evolution of art and culture, Gupta period (fourth to sixth century A.D.) is known as the golden age of India. The civil engineering, handicraft, painting and literary works were developed in this era. At that time, more than eighty arts and learning were prevalent such as dramatical,

1. Two leaves from the golden Illustrated Ms. of kalpasutra from ksama kalyana Bhandar, Bikaner- Courtesy Shri A.C. Nahta.
2. सव्व कला धर्मकला जिणाइ— Sudharma, year 25, vol. 7, Ahmadnagar page.3.
3. Ibid. p.9.
4. चतुः षष्टि कामकलितानि चानुभविया। नूपुरमेखला प्रभिहनी विगलितवसनाः॥
कामसराहतास्समदनाः प्रहसितवदनाः। किन्तवार्यपुत्र विकृतिं यदि न भजसे॥
-Lalitvistar p.417.
5. Prof. R.P. Chanda, Modern Review August 1932, pp. 155-160.
6. Voice of Ahinsa, Vol. VII.No.3-4, 1957, pp 170-171.

musical, fighting, gambling etc. For kings, to know these arts was essential. Common men were also well versed in various arts. The queens also possessed a good knowledge of warfare. When it was necessary, they used to fight.

Music is the language of heart and soul. It is sung in various melodies. According to Bharat Muni, the well reputed creator of drama, Music is the destroyer of sufferings and sorrows. It is a source of happiness even during all sorts of calamities. In Vinayapitak, we find description of the festivals organised on the mount Rajrahi which were full of music and dance¹. According to Jatakas, Varanasi was also the centre of music where many music competitions took place².

Discussing the seventy two arts of men, Lord Risabhadev talked about music at fifth place while referring to sixty four arts of the female, he mentioned music at eleventh place of its seriality³.

Dr. Klaus Fischer, a wellknown German indologist and reputed writer, remarks in an essay: Ancient Indian art used always to be an interpretation of the religious mind. Today it seems that those fundamental connections between the partners and the artist have been lost and everywhere in the world, we look for creative inspiration. In all parts of India, the art friend finds beautiful monuments of architecture displaying this unity of mind and matter. The buildings of the classic and medieval periods are well known while the temples of the later centuries have not yet been observed in that way. But they also give us useful hints to the understanding of the development of Indian life. Jainism is an integrate of Indian spiritual activity and it is well worth-while to study Jain architecture of all the centuries⁴. Here Mr. Fischer's words are very helpful in understanding Jain art. During the administration of Chamunda Ray, the golden age of Jain art was started in Karnatak, a state of south India. According to Jain mythical literature, Bahubali was the younger son of Tirthankar Rishabhdeva. Bharat was the elder one. Bahubali became famous sage of his time. Bharat erected his statue in Podanpur in south India. But is not available now a days. Thereupon in the 10th century A.D. a great general named Chamunda Ray, who was also a great Jain devotee, got constructed similar statue of 57 feet height, at Sravanabelgola in Mysore state which it is regarded as one of the wonders of the world⁵.

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1. Vinaya Pitak 3/5/2/6.
 2. Jatak 2/5/248.
 3. Ratna Muni Grantha, p.296.
 4. V.O.A, Vol IV, 1954, No. 1-2-3, p.41.
 5. V.O.A., Vol. III, 1953, p.14

In Indian monuments, possibly it is most unique, valuable and important creation of the Jain art. There are innumerable pictures and sentences either engraved or painted in Jain art which reveal the karma theory of Jainism. They show bright and dark side of human life to teach some ethical lesson from a great antiquity.

During the 10th to 15th centuries A.D. Jain art reached the climax of its development. In the Jain story named Sursundari Kaha (1038 A.D.) of Magadhi Prakrat, many beautiful and artistic illustrations are found. For example, in a palace on the ground floor, a feather was painted in such an extra ordinary natural beauty that it created the illusion of a real feather. The king was so much attracted to it, that he tried to pick it up but unfortunately he was hunted in his nail¹.

From the point of view of the archeological art the caves and temples of Jain & Buddhist cultures are very important. MahaBodhi temple and other one hundred eight temples and many stupas are very famous in Bihar².

The greatest contribution of Buddhism to Indian culture was in the fields of Art and Architecture. Before the advent of Buddhist art remained handmaid of religion. But Buddhism gave a new form and shape to it. Today, every museum in the world preserves, one piece or the other of Buddhist art. Viharas were built in all parts of the country as permanent abodes for the Bhikshus. Pillars were erected in places of Buddhist importance. These pillars not only carried the teachings of the Buddha, and the religious symbols etc. but stood as permanent evidences of Buddhist art. The Buddhists were the first to dedicate cave temples. The Pallavas later continued this practice, as found in Mahabalipuram. The stupa was an architectural monument of Buddhist art. It is a domical construction over the relics of the Buddha. The famous ones are Sanchi, Sarnath, Barhut, Bodhgaya and Amaravati. The stupas are the treasure houses of Buddhist sculpture. Stories from the life of the master and jataka tales form the theme. The Gandhara art is the outcome of Buddhist fervour, the images of the Buddha were made utilising greeco-Roman techniques. The Hindus and the Jains, later imitated the cave temples and stupas. Painting was a special form of art favoured by the Buddhists. The fresco paintings at Ajanta and Bagh are world famous. The Buddhist art was essentially an art of inspiration³. The Buddhist art of Orissa and Bengal during the time of Pala kings (8th to 10th century A.D.) and the Buddhist art of Sailendras of southeast Asia, probably of the same period.

1. Mahavira Jayanti Smarika, 1962, p.96.

2. Ancient Indian Education - Dr. Radha Kumud Mukharji p. 587.

3. The Maha-Bodhi 1984. April-June-p.59.

could be identified as manifestations of the cults and practices belonging to the Diamond vehicle and its offshoots.

The images of the Buddha carved during this period show mystic and esoteric features and have proved problematic in regard to their exact identification. The Buddhas of all quarters, the Buddhas of innumerable spheres, the Buddhas with crowns on their heads are some of the mysterious creation of Tantric art that had baffled many scholars¹.

Caves and temples of the Jainas are scattered all over the Indian peninsula, and were constructed from the dawn of Eastern art upto the present day. Art works of the Jain community are an integrate part of Indian culture. According to Dr. Klaus Fischer, the religious life of the jainas contributed to the Indian art the unique aspects of the South Indian bastis and bettas, and of the North Western Indian temple cities².

Vastukala, the art of palacial buildings has been exceptionally rich in Jain and Buddhist cultures. The ancient Jain monuments are available in huge numbers. They are very similar to those of Buddhist monuments¹⁸. In Jain and Buddhist cultures, the art of painting, temples and images etc are conducive to their religion.

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1. Condensed from a lecrure series delivered by the author before the Asian Studies Seminar of the Australian National University during 1979-1980- By dr. A.D.T.E. Pesera.
 2. The Voite of Ahinsa, Sept-Oct, 1958, Vol, VIII, p.343.

4. Physical Aspect

4.1 Body is a Means, Not a goal

Body is always changing. Attachment to it is called Avidya - ignorance. It throws light on the futility of the body¹. None can be a Shramana (Monk) only by his disguise, but the conduct and character of renunciation makes one a real Shramana².

Body is merely a source or means and not the goal for the evolution of spiritual virtues. But it is very essential for all the living beings of the world to have a body. Without physical existence, no worldly life can survive. So health is the chief factor in life. The culture is related to body. It is the source of all human activities.

It is also believed that in the absence of means, one can't achieve the goal. But it is also wrong to take means for a goal. In Shraman culture, the ultimate goal of life is to achieve liberation.

4.2 Living Standard

The living standard influences the external culture, which affects the man. The living standard is the yard stick of practical life. The mode of life-activities is living standard. We judge the living standard by diet, garments, ornaments, business, common behaviour etc. in human life.

Diet

The non violent aspect of Jain and Buddhist culture influenced the morality of Indian life. In ancient times, many animals were sacrificed on the altar of religion. This evil has been eradicated by the propagation of Jain and Buddhistic Ahinsa (non-violence). The diet has also been refined extremely. Many castes of India, which came in contact with Shraman (Jain and Bouddha) cultures, became vegetarians. The Jains drink filtered water to save the innumerable small germs of water from being killed. The diet of Buddhist Bhikkhus (monks) and students was very simple. To accept more Bhiksha (Foodstuff) than one's necessity was prohibited. In their diet they used to take fruits, milk, curd, molasses and sugercanes etc³. in bhiksha.

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1. Dashavaikalika 10/21, Suttanipat 10/208
 2. Uttradhyan Sutra 25/29-30
 3. Bhartiya Siksha Ka Itihas

Whenever Buddha visited any place, he lived outside the city in jungles and, he went about with a begging bowl from door to door till sufficient quantity of food was collected¹.

Formerly Gautam Buddha's charya (rules regarding meals) was similar to that of Jain monks². Buddha took the vows of a Digamber Jain Muni (monks) from a Pihitasharva Jain monk, the pupil of Parshwanath, the 23rd Tirthankar of the Jainism. But he could not agree with the austerities of hard penances of the Nirgranthas and founded his middle path³. This assertion of the Jains has been corroborated by the declaration of Gautam Buddha himself, in which he said that he suffered the hardships of going about naked, performed the practice of uprooting and pulling out the hairs of beard and head and took meals standing in the palm of his hands⁴ which are the fundamental practices of naganya (nudity), kesalunchana (pulling out of hairs) and Chariya (rules regarding meals) of a Jain Shraman⁵.

On the day of Parinirvana (attaining liberation) Buddha took Sukarmaddav in the house of a blacksmith named Chunda. This Sukarmaddav has been interpreted as the meat of the boor by some people while some have interpreted it as 'Kandmool' (type of vegetable.) Now-a-days many Bhikkhus are becoming non-vegetarians while Jains are vegetarians even to this day.

Buddha was totally against killing in any form and he enjoined upon his followers to refrain from meat dishes which are prepared for them. He remarked clearly that : "What is sinful in the taking of flesh food is this that other life is destroyed and there by suffering is caused in the world. Since animal life is highly organised and much more sensible to pain than plant life and the good man will in no case, either directly or indirectly be the cause of killing animals for his food. In consequence of this he will not eat the flesh of any animal in any case, if he has seen or heard or supposed that it has been killed for his sake. He said, "if you have there are three cases, Jivaka, where I say that meat shall not be accepted seen heard or that it has been specially prepared for you" (त्रिकोटि परिशुद्ध) supposed⁶.

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1. Ancient India - Upendra Nath Ball, p. 71
 2. Bhagwan Mahavir aur Mahatma Budha - Tulnatmaka Parichaya - Dr. K.P.Jain p.2
 3. Dharma-Sara-Budhist Studies (Cal), p. 118
 4. Mahasihanada - Sutta, Majjhima Nikaya 1/2/2.
 5. Law, Mahavira : His Life and Teachings, pp. 11-12
 6. Majjhima Nikaya, I p. 369

Those who insist on flesh diet, see no harm in taking it from a butcher's because they think that it has not specially got for them and they cite some instances as that of sila in the Vinaya Pitaka in their support. But if they think over it impartially, they would realise that there is reason to suppose that butchers flesh has also been prepared specially for them because they are the consumers of it. In Lankavatara Sutra (Ch. 8th) Gautam Buddha has condemned flesh food on all grounds when he said 'Due to innumerable reasons, oh mahamati, the meat is abhakshya (non-edible) for a compassionate Buddhist. How he will take that meat which is being sold on the streets. It is obtained from blood, vigor etc. then how he who inspires to beget purity will eat it Meat should not be eaten and no animal should be killed in order to obtain it. Oh Mahamune! the Jinendras have specially enjoined upon each and every Buddhist that he should not take meat, wine and onion. Therefore meat dishes should be avoided. It causes fear to living beings and is a hinderance in Moksha-Dharma¹.'

The Buddhists will certainly help the cause of world peace , if they adhere strictly to vegetarianism, because they are scattered all over Asia and have friends in the West also.

"If the flesh be that of buffalos, or ox etc. which has died of itself, even then Hinsa is caused by the crushing of creatures spontaneous born there in."

"Whether pieces of flesh are raw or cooked or in the process of cooking, spontaneously born creatures of the same genus are constantly being generated there."

"He who eats or touches a raw or a cooked piece of flesh certainly kills a group of spontaneously-born creatures constantly gathering together²."

In short it can be said that a Bhikkhu can not take fish and flesh in his diet, but contrary to it Jains will never like even to hear these things.

Garments & Ornaments

The garments and ornaments of the people are symbols of their economic prosperity. The men like ornaments more than garments. In Jivandharchampu, there is a mention of clothes. Ornaments both for male and female are described in detail. The various garments and ornaments

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1. Mansa Bhaksana Parivarto 8,-Lalivistar.
 2. Purushartha-Siddhyupaya, Page 65-68

were prevalent in the public. In garments Dukul (muslin), Patvastra (a kind of over coat) and bark etc were very famous and in ornaments crown, Caring, armllet, ornaments of head bracelets, ring necklace belt, anklet were most well known at the time of Buddha and Mahavira. The items of physical decoration were of many kinds. At that time, male and female both used to put on all the ornaments in excess. The saffron, Angarag (A kind of liniment for beautifying the body), collyrium, fragrant material musk, vermilion, betel-leaf were mostly used in decorating the body. Seeing the dress of Likchivies, Buddha compared them with the gods of Trainrinsa devta. Men and women both decorated their bodies with ornaments of high class and bright garments¹.

Tathagat fixed the rules of bathing etc. Saints or monks should not use sandal and digestive powder etc. The ornaments should not be put on². Jain saints are either naked or white clad. But for kamandala, the water pot and Pichhika, the feather, they have nothing.

Amusement

The human life is full of cares, quarrels and frictions which affect the human mind. As rest is essential for the health of the body, so amusement, is necessary for the mental health. In Jain and Buddhist literature, for amusement, there were many festivals, music performance, various competitions, forest pleasured, Journeys and so on. For the recreation of children, the use of flamingo parrots and their kids peacocks and games etc. were very pleasing.

For amusement, drama, poetry, painting, water game and trips to forest were famous. For transmigration and carrying of goods, horses elephants camels donkeys, boats, ships, chariot were also very common.

4.3 Importance of Medical Science for Health

In Jain and Buddhist cultures, Mahavira³ and Buddha⁴ are mentioned as the great doctors, who healed the various ailments of human beings. The medicines are most essential for ill health. With the beginning of the diseases the medicines were discovered. In the absence of medical treatment, diseases were increasing rapidly and so people died an untimely death. So medical treatment gradually developed⁵. For the

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1. Anekanta, Vikram era 2501, p. 186
 2. Baudha Sanskriti ka Etihas- Dr. Bhagchandra Jain p. 225
 3. Mahavirasataka 8.
 4. Mitra - Lalitvister 466/12-13.
 5. Sukhabati Vyuha 69/5.

health of patients the medicines which are given in charity with unselfish intentions, are called 'Ausadhidan' (Medical Aid). They should not be the animal products but should be prepared with herbs and roots of plants.

It was due to the persons who came forward for the medical aid and distributed the needful medicines for health as a result of their charity, that the sick received medicines¹. For the health of patients and afflicted ones, medicines were used². The pepper, dried ginger, salt and other minerals and so on are the proper raw materials for manufacturing the medicines³. During Buddhist period, medical science was very important⁴. The various physical and mental ailments were diagnosed and then suitable medicines were prepared for their eradication⁵. The medical treatment and operations by physician Jivaka are still remembered with due regards. In those days, when there was no modern medical assistance, taking a baby out of the womb of a dead lady by operation was a remarkable medical performance of the well renowned physician Jivaka⁶.

There were too many physicians and mental diseases⁷. (बहुरोगोपहता) were prevalent at that time⁸. In Jain & Buddhist scriptures, several diseases are mentioned. The capacity of diagnosis of the diseases as well as their treatment was praise worthy. The main causes of disease were Vata (passing of wind), Pitta (the bile) and cough (phlegm). The excess of diet told upon the health of man resulting in laziness and excessive sleep. During the periods of Lord Mahavira and Buddha, the mental diseases could be cured only by the power of knowledge. It was considered as the result of self karmas (कर्मजा व्याधिः)⁹. Its medical treatment was beyond the power of expert physicians. Mahatma Buddha is considered a great physician of physical and mental diseases¹⁰.

In Jain and Buddhist traditions, some domestic recipes were prevalent. They were medical aid in common sufferings. Dr. Prem Suman Jain collected a rare information about domestic recipes from Prakrat Jain

1. Amitgati Sravakacharya 11/37.
2. Avadan Shataka 1/1/9
3. शुठ्यादि भेषजम् -Lali Samhita 2/16
4. Avadan Shataka 2/85/18
5. Lalitvistar 55/10.
6. Avadan Shataka 1/134/8-9
7. Saddharma Pundarika 88/2
8. Saundar Nanda 8/3
9. Avadan Shataka 2/167/10
10. Saddharma Pundarika 99/18

literature. At that time Tiriphala (three fruits) : 1. Harar (an Indian fruit commonly used in medicines) 2. Bahera (A wild medical fruit) and Anvala (a kind of myro balan) were used as medicine. In Bauddha's period the science of medicine was very rich. Even an ugly and black person was changed into a beautiful form by the use of medicines¹.

At that time according to Buddhist literature Monk Atreya was the compiler of medical science². While according to Jains, Lord Rishabh Deva, the founder of Jain culture, was also the creator of this science. Asuadhikalpa composed by Acharya Indranandi is a famous Jain medical scripture³. In Jainism the charity of pure medicines is considered a glorified human act. The donor of the medicines should not be a person of selfish motives. Saint Amitgati says that the fame of the man, who gives medicines to the sufferers travels over seas.

4.4 Character and Conduct

Character is made very strong by good conduct. Pondering over castes and classes, the division of Arya and Anarya of human race come into existence. That conduct which is based on truth, should be followed by all. In Lord Mahaviras and Mahatma Buddhas conduct and character, truth was at its apex. Their precepts were also making Truth extremely strong. Tranquility and equanimity amidst the states, of honour or insult, praise or abuse, life or death, are the original points of view of the Shramanic lives⁴. Laws are made according to time and circumstances. Great emphasis should not be laid on the support of external conduct and character of the common man⁵.

Originally the Middle Path of Buddhism was based on simple conduct. In Jainism, Syadavada (Law of relativity) was used in thought and practice both⁶. Mahatma Buddha was successful due to his conduct and philosophy.

In Jain conduct, the practice of Ahinsa or non-violence was at its zenith. Ahinsa of Jain culture influenced Mahatma Gandhi. So he adopted it as a weapon in every struggle of life. His motto was: Hate the sin, not the

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1. Mahavastu 2/492/5-18
 2. Budha Charitam 1/43
 3. Jainendra Sidhanta Kosh Part I, p. 503
 4. Uttaradhyayana Sutra 19/90
 5. Buddha Ka Hridaya - Swami Satyavrata p. 90.
 6. Shramana, year 32, vol. 9, 1981, p.15.

sinner. He also advocated world friendship. The Jain code of conduct fully developed upto the beginning of Buddhism. The main points of Jain conduct are as follows:

1. Spiritual purification is the main aim of life.
2. To rootout Moha (delusion), Avidya (ignorance) Trishna (desire)
3. To observe the five great Vratas (vows).
4. To follow the precepts of lord Jinendra.
5. The prohibition of wine, flesh etc. these evils are called vyasanas, they are seven¹.

According to Buddhist poet, Ashvaghosa. There is no greater evil than affection, no greater current than thirst of desires, and no greater fire than attachment, if these three are absent, there remains only happiness². Acharya Ravisena remarked that the restraint of affection is very cogent in all sorts of restraint³.

Shram (deligence) of Shraman culture is strongly supported by jainism. In Jainism necessary duties of the house-holder and of the monks have been mentioned.

A candidate for admission into the Buddhist order after the preliminary ceremonies had to repeat, the formulas, kneeling before the president⁴. In Buddhist culture, Buddhist code of conduct starts with three shelters (Buddha, Dhammai and 'Sangh') and ten vows.

There are many similarities in Jain and Buddhist conducts. Jain culture tells:

Conquer your wrath by sweet forgiveness,

And by humility check vanity,

By truth come straight forward, stay all crooked fraud, And by contentment peaceful, vanquish greed⁵.

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1. Anekant year 5, Kiran 89, 1942, p. 314
 2. Saundar Nanda 5/28.
 3. Padam Charitam 114/49
 4. Ancient India p. 74
 5. Sutra Kritanga 1/11-13.

Buddha says:

Tranquil in body, speech and mind o-mendicants,

Who so in every way is well restrained

Who all this world's desires hath thrown aside,

He is "the tranquil" called¹.

According to Jainism, a wise ascetic should consider that all living beings are like himself. The man who still lives in the house, should, in accordance with his creed, be merciful to living beings, we are bidden to be fair and equal with all. It is similar to Buddhist view: As I am, so are these, as there are, so I am, in identifying with others, let him not kill nor cause (any one) to kill.

Mercy is the religion but not the destruction of lives. So a religious person should always have pity in his heart Everyone, wants to survive and fears death.

Good conduct is needed to be followed by every Buddhist. The person, who does not follow the good conduct can't call himself a Buddha. In Dhammpada, pointing out virtues of a good conduct, Tathagata expressed that the smell of good conduct is found in gods too. Life of one day (of good conduct) is better than the sinful living of hundred years. It is better for a corrupt person to eat a big fire ball than to eat the good grains of the nation.

A Bhikshu (Monk) or the householder who is the person of good conduct and character, acquires the divine state. It is also the administration of Buddha. Buddha's story is that of a singularly gracious and noble life and of a character which reminds us (albeit in fitful glimpses which we get through the stiff and stilted passages of the scholastic narrative) now of Socrates, now of Francis of Assisi, now, though less vividly, of some Hebrew prophet for Gotama combined in his person a passion for moral and intellectual truth with a gracious compassion and simplicity which endear him to our hearts.

In conclusion, it can be said that strong and good conduct is the essence of life because it helps in achieving liberation, the ultimate aim of life. So worldly and divine happiness is possible only through it.

1. सर्व पापस्य अकरणं कुशलस्य उपसम्पदा ।
सच्चित्तपरियोदयनं ए तं बुद्धानुसासनं ॥ Dhammapada

SOCIAL ASPECT

5.1 Human Service

True worship lies in human service¹. Neither parents nor kinsfolk can do the service like a well directed mind². The Jains and Buddhists have inherited a great cultural legacy from the two great teachers of the world and if they unite to propagate Ahinsa by thought, word and deed, they will usher in the kingdom of Heaven here on this earth in no time. The Buddha's, Maitri (Friendship) and Karuna (compassion) doubled with the blessed Bhawanas (feelings) of Maitri (Harmony). Pramoda (pleasure in goodness), Karuna (compassion) and Madhyastha (Indifference towards perversely inclined) of Lord Mahavira if preached and practised the world over, will be instrumental in establishing world unity and will bring so much needed peace for all not only for human beings man but for every living being³.

Apart from the fact of their regional prevalence, the teachings of Mahavira and Buddha have immensely influenced the humanity and they have still a great Mission to perform. So we close with reproducing the teachings of these teachers, which show how similar are they in respect of universal truth :

Jain :

Give up the wish to earn merit for heaven.

But do not therefore cease from purity

Nor dream of ever doing deed of sin

Buddhist

What is the cleansing of our person?

Cleansing it of evil and sin, in obedience to the words of the Enlightened. If this endeavour be lacking, hell awaits us.

Mahavira's and Buddha's service to human life was full of peace. So Harindra Nath Chattopadhyaya calls Buddha 'Man of Peace.'⁴ In

1. Manava Sanskriti, p.68.

2. Dhammapada 43.

3. Mahavira & Buddha - Dr. K.P. Jain pp.23-24

4. Siddhartha (Drama) - H.N. Chattopadhyaya.

the Jain philosophy, the thoughts and practice both created a culture which is unique in its form and utility. As based on Truth and Ahimsa. Jain culture has been universal and most humanitarian. The religion of Mahavira is a human religion appealing men to practise love and charity, not only towards human beings, but also towards every thing that surrounds our life. Jainism is still a living religion, and there is a large number of Jains throughout India¹.

Buddha's life of singular purity and singular love soon conquered all opposition. Buddha entered into the hearts of the people. He came to be revered as the teacher of men and the gods². DR. Ambedkar mentions about Buddha and His Dhamma; As a matter of true morality takes place of god, although there is no God in Dhamma. In Dhamma, there is no place for prayers, pilgrimages, rituals, ceremonies and sacrifices.....It is not to please God that man has to be moral. It is for his own good that man has to love man.

Anecdotes contained in the Dialogues or suttas in some of which Gotama Buddha tells of his early search and in others of which are given details of his dealings with men. The most valuable are those of the Majjhima Nikaya where Kenneth J. Saunders finds Gotama portrayed as Dr Anesaki has said, as a vivid human personality³.

Taking simple food, by the hand of a maid servant, Lord Mahavira presented an ideal of deliverance of the down trodden slaves and insulted women⁴. Mahatma Buddha felt troubled to see the sufferings of living beings. He was anxious to annihilate the perplexities and troubles. For the welfare and happiness of persons, he was ever ready to circulate his message.

Buddha said "I accept the superior aim of man to achieve that place in which there is no fear, no disease, no sorrow, no birth, no death, no anxiety and no transmigration⁵." Buddha was also a man like other human beings. He was such a humanitarian as believed in the main problem that how a man can liberate himself from the bondage of death. Buddha is called a physician. As a doctor heals a patient who becomes healthy, so Buddha tries for all for the natural state of life. In a nut shell, it can be said that the aim of both Mahavira and Buddha, the great saviours of human culture, is based on human service and world-welfare.

1. Ancient India, p. 69.

2. Awakeness of Humanity- T.L. Vashavani, p.26.

3. Gotama Buddha- K.J. Saunders- Association press Calcutta, p.

4. Bhagawan Mahavira Vardhaman- K.P. Jain, pp.14-15.

5. Buddha Charitam 9/59.

5.2 Attitude of Sarvodaya (uplift of all)

In our social sphere, Shraman culture is rarely significant. If every person is conscious of his duties, there will remain no cause of any agitation or struggle. Shraman culture gives us an immortal message of good intention, truth, sympathy, good conduct and world friendship. Today, selfishness, race of competition, inventions of the lethal weapons, anarchy etc-all are the order of the day, all over the world. Contrary to it, if the peoples of the world follow the message of Mahavira and Buddha, the destruction of the world can be averted and the dream of Sarvodaya can be materialized¹.

Ours is the age of universal conflict, frustration and unrest. As remarked by Sri Harindra Nath Chattopadhyaya : 'Today than ever, when ghastly shadows of destruction are hovering over mankind the revival of Buddha's and Mahavira's message is needed to combat and eradicate these dark forces and to rekindle the light of compassion in human hearts. Buddha's & Mahavira's message is the message of Truth, of peace and of compassion. It has been one of the greatest moral forces in the history of man, a force that can free humanity from the fetters of self-imposed ignorance².

Lord Mahavira made dependent the religion, philosophy and society on three elements of the doctrine of karma, Anekant (logic of relativity) and Ratnatraya (three jewels of right faith, knowledge and conduct) and thus on these principles Lord Mahavira established the state of Sarvodaya (uplift of all beings), which is useful beyond the limits of time and space³.

Jainism teaches us to establish friendship even with enemies⁴. So Mahatma Buddha advocated 'Maitri' (Feeling of friendship). Lord Mahavira was a Tirthankar, so he preached Dharma (Religion) to the world. This Dharma of Lord Mahavira, according to saint Acharya Samant Bhadra, is the 'Sarvodaya Tirth'⁵ in its real sense. In Morya period, when Greek traveller Megasthenes came to India, he did not find here any slave, all were liberated persons. So Dr. K.P. Jain confirms : 'The law ordains that no one among them shall under any circumstances, be a slave. Lord Mahavira made men understand their extra ordinary

1. Shraman, year 28, Vol.2, 1976, p.38

2. Siddharth (Drama)-Harindra Nath Chnattopadhyaya, Preface.

3. Mahavira Jayanti Smarika, 1962 p.207.

4. Manthan Mahashastra-Suraj Chandra Satyapremi, page 56

5. सर्वान्तकृतद्विगुणमुख्यकल्पम्, सर्वान्तशून्यं च मिथोऽनपेक्षम्।

सर्वपापामन्तकरं निरन्तम्, सर्वोदयं तीर्थमिव तथैव।।- Yuktyanushasan 62.

inner power. So Lord Mahavira developed himself to a great height and became an ideal to follow for the whole world¹.

In this way, we can conclude that both Jain and Buddhist cultures made continuous effort to liberate the world from troubles and threats of destruction.

5.3 Liberal Behaviour

Liberal behaviour is a clue to get rid of all struggles. Towards it, Jain and Buddhist cultures have fascinating outlooks. Now in the clear water of culture, the worms of class-hostility are blubbling. The whole human society has been divided into two groups. Administrator and the administered, and exploiter and the exploited. Mahavira and Buddha presented the liberal views of behaviour to each other. Disentangle of our panacea of all ills.

To keep himself away from philosophical controversies, such as the world is eternal or transitory or neither eternal nor transitory etc. Tathagat introduced his doctrine of Avyakrat in which according to Buddha, such questions are useless, hence there is no need to discuss them.

Thus Buddha kept himself aloof from the controversial matters and preached Avyapada (Maitri). Here we find the liberal attitude of Buddha.

Buddha always rejected violence and advocated for the liberal behaviour.

The Ankantvadins (the followers of logic of relativity) accommodated the view points of others in their observation.

In a nut shell, it can be said that Anekant (logic of the Jains) is rational liberality which Avyakrita of Buddhist is also an effort to be away from the thought of conflicts. The non-violence of both the cultures preaches and inculcates the spirit of fraternity. It advocates the treatment of liberal behaviour with each other.

5.4 Custom

In Social life, customs are significant because social life is mostly led by them. The most popular prevalent system of day to day life

¹ Bhāgawan Mahavira Vardhaman- Dr. K.P. Jain, p. 21

becomes the custom. From the state of embryo to death, all chief activities of social life become customs. In vedic and shraman cultures, customs are found similar to a great extent.

In Indian culture, rites and rituals are very important. Ordinarily the Sanskrit word 'Sanskrit' is used in sense of all religious deeds. But in Smrit period, this word was used only for those religious deeds, which were undertaken for the purification of human personality. In all rites, Namakaran Sanskar (Baptism) Vidyarambha Sanskar (starting of education) Samavartan Sanskar (Complication of education) Vivah Sanskar (marriage) etc, are well known.

The social and economic sturcture of the villages was not always similar to urban areas. These were historical and local causes which produced divergency in the village arrangements. In some cases, the Aryans settled in places inhabited by savages. In other places they came in contact with civilized people with perfect social organizations. The ideas of the conquered were in many cases, adopted by the conquerors and sometimes the conquerors succeeded in improving their own culture¹.

In Jain and Buddhist cultures, joint family system was prevailing. Respect for elders and affection for younger was ~~the main merit~~ of this system. Without it joint family was not possible. There are three salient features of the joint family -

Marriage life

2. Relation between parents and children
3. Relation between brothers and sisters.

Marriage is the social ceremony. It is called "Darkarma"². The world goes on with the sexual relations. So from the hoary past, marriage between man and woman came in existance in human society to remove the barbarious kidnapping of ladies.

In olden times, a young man was expected to be well versed in seventy two arts, knowere of the languages of eighteen countries, expert in singing and dancing couragious and fearless. The grown up girl was also expected befitting to the youth³. For marriages, many systems were

1. Ancient India- p.89.

2. Sanskrit Kavya Ke Vikas Mré Jain Kavyon ka yogadan- Dr, Nemichandra Jain., p537

3. Ratna Muni Smriti Grantha, p. 285.

prevalent in Shraman culture. Ordinarily it was with the consent of the parents that marriage took place. While in Gandharva marriage system, the youth and the girl meet each other and settle their engagement before the marriage ceremony.

In high class society Swayamvara Pratha was also prevalent. In this type of marriage, Bridegrooms are called in an assembly and the girl chooses her husband according to her own choice. For the marriage of his daughter Gopa (Yashodhara), king Dandapani called Swayamvara for the selection of the groom. Gopa (Yashodhara) selected Prince Siddhartha, a learned and attractive youth. At that time, he was sixteen years and so was Gopa. The couple led a happy married life and were blessed with a son named Rahul.

Polygamy (several marriages) by the kings was also prevalent. Inter caste marriages were also in existence but in the first marriage settlement, caste consideration was essential so that the first issue of the highclass queen may be the successor of the throne. All this was done with a view to maintaining pure lineage of the blood.

In Jain and Buddhist cultures, the references to the marriages among all castes are found. For the marriage of prince Siddhartha, king suddhodan wanted a virtuous girl from any caste and creed¹. At that time, Anuloma (where the bride is of low caste while bridegroom is of highcaste (contrary to anulom) were also taking place. The marriage² and Muni Parashar's with fisherman's, of Muni Vashishth with low born girl Akshmalr daughter kali are the examples of the Anuloma marriages. The marriage of Senjit's daughter with low born young man and the marriage of kumudavati with a fisherman³ are examples of Pratiloma marriages. Even then in jain and Buddhist culture among the same castes marriages looked with a respectful eye Love marriages were looked with a respects eye⁴ Love marriages, were also occurring. As Jiwandhar married Surmanjari after his love affair, So Sudhanu the son of king Subahu of Hastinagpur wedded Manohara, the daughter of Kinnerraja Druma⁵ after love with her. Polygamy falling in were also found. King Shuddhodan has one thousand queens⁶. Mahamaya and Prajapati being the chief ones. Jiwandhar the disciple of Lord Mahavir was married to eight queens. Such marriages (polygamy) were well known in high class society. Gopa (yasodhera) also selected Prince

1. Lalitavistar 139/19-21.

2. Saundarananda 7/28.-29

3. Ibid 8/44.

4. Avadan. 1/261/7-8.

5. Mahavastu 2/100-11.

6. Lalitvistar 28/7.

Siddhartha as her spouse. The marriage of king Bindusar was similar to it¹. In Jain and Buddhist cultures, various customs of marriages are mentioned properly. The attendance of a widow was prohibited on marriage - alter. Putting on the ornaments and garments on this occasion of marriage ceremonies was considered very auspicious. And decoration on the walls was considered as a good omen.

Jainism allows all those social customs, which are not against the true wisdom. In Jainism right faith and conduct are very important. So if the right faith and conduct are not harmed by any prevalent custom, it can be accepted².

5.5 Varna (Caste) System

Four class caste system is the main patron of Indian social arrangement. In ancient India, according to occupation and deeds the caste system was developed. Virtues and deeds are the main roots of caste system³. According to their capacity and ability, the men used to select their work for them and according to their work their classes or castes were decided.

The word 'Varna' signifies class. Humanity was to be classed under four heads as follows :

Learning (representing sciences and arts)

2. The military and rulership
3. Trades and professions &
4. Labour

This was done for the stability of society, which should have all the four classes well represented among its members, if it is to attain lasting excellence¹.

As pure non-violence is the base of equality in all human beings, similarly to reject caste system by birth is the base of social communism. That is why Lord Mahavira accepted caste system not by birth but by profession². In the times of Lord Mahavira, there was a great conflict of castes in Indian society. So Lord Mahavira says that Karma (action) is the root of caste, not the clan as he preached-

1. Divyavadan 232/26-28.

2. सर्व एव हि जेनां प्रमाणं लोकिको विधिः ।

यत्र सम्यक्त्वमिदं यत्र न त्रतदुपपन्नम् ।

Adipurani-Jinsena, preface

कम्मुणा बह्मणो होई कम्मुणा होई खल्लिओ।
कम्मुणा वइसो होई, सुओ होई कम्मुणा।।

Here Brahmin, Kshatriya, Vaishya and Sudra-divisions are accepted only by profession. The human race is one grown by the nature of their previous karimas but the means of livelihood divide human race into four parts: Those who engage themselves in Brahma Vidya (Wisdom of Soul) and observe vows in their lives are called Brahmin. Those who are warrior or deal with weapons are called kshatriyas. Those, who earn their livelihood with moral justification are called vaishyas. Those who earn their livelihood by labour and lead a life of degradation are known as Shudras². All castes should follow Non-violence, Truth and Unselfishness etc which is true religion³. According to Purusa Sukta of Rigveda, Brahmin is the face of a symbolic man, kshatriya is his arms, Vaishya is the thigh and Shudra is the foot⁴. Ravi Senacharya, who was a born Brahmin but became a Jain monk accepted the system of four classes. Lord Risabha Deva called those persons kshatriya, who were protecting the public. He named Vaishyas to those who dealt in commerce, agriculture, animal husbandry and so on. And called 'Shudras to those people who were going astray from the path of right conduct⁵. Bharat, the son of lord Risabha Deva, created a separate caste of virtuous householders which was later on called Brahmins. Jinsenacharya, who was also Brahmin by birth but later on became a Jain monk seconded the statement of Ravisenacharya⁶. The impact of shruties and smrities is clearly seen on both these Acharyas.

A Brahmin is Brahmin due to his penance, wisdom of scriptures and caste. Those who are quite away from the penance and knowledge of scriptures, are not Brahmins by conduct but so-called by birth only⁷. The man, who is free from the duel of merits and demerits, having no grief and is quite pure, is a Brahmin⁸. Acharya kundakunda a renowned Jain monk, expresses similar views in his spiritual work Samyasara⁹. Buddha says true Brahmin is he, who is above delusion. Taking weapons in his

1. Shraman sanskriti 1961, p.71.

2. Adipurana : Jinsenacharya 38/45-46.

3. Buddha & Mahavira - K.G.Masharuvale, p.26.

4. ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः।

उरु तदस्य बह्वक्षः पद्भ्यां बृहदोजायत॥ - Rigveda 10/10/90.

5. Padampuranam, 3, 255-58.

6. Harivansha Purana 9/33-40.

7. Mahapurana 38/43-48.

8. Divyavadan 323/25-28/13. Sutta Nipata 35/43-

9. Samayasara Gatha 145.

hands; and defending the weak from the stroke of strong enemies, are kshatriyas. According to Ashavaghose, kshatriyas possess the colour as of gold, chest as wide as that of a lion and very long¹. They also acquired the knowledge of three vedas². Men earning livelihood with social justification, were called Vaishayas³. They are known as grihapati⁴. (house holder) Varnika⁵. (business men) and Mahashala⁶. (having huge buildings). The men, who serve the three castes are called shudras. Due to doing of mean work (सुद्र Chhudra) for earning livelihood, the epithet 'Shudra'⁷ was given to this caste.

In Buddhist culture the equality of four castes is vehemently supported 'एकमिदं सर्वदमेकम्'⁸. It affirms that human race is one, so the Buddhist literature mentions again and again only one human race⁹. Buddha did not accept the vanity of caste system, Any person hailing from any caste can achieve liberation (Nibbana)¹⁰. In Jainism, gentle souls beyond the restriction of caste and colour attain Nirvan. As after falling into the sea, the Ganga, Yamuna etc. become one, so entering the Buddhist monastery, all Brahmins, kshatriya, Vaishayas and Shudras become one Sangha¹¹. Vijra Suchikar proclaimed: 'एकैव जाति' (equality of caste) is the only proper view. Sub-castes are found in animals, birds and trees etc but not in man.

Recognising the division of castes only on the basis of actions¹². Mahavira and Buddha adopted the attitude of Sarvodaya (uplift of all). Gathering alms from the houses of every caste, Siddhartha used to take it in one pot. Here, there was no distinction of caste. As Bimbasar, the king of Magadha, Siddhartha's father Shuddhodan, Prasenagil king of Kausala and Anathapindika the persons of high class accepted the religion of Buddha, similarly the barber Upali, blacksmith Chunda and prostitute Amrapali etc. were his chief pupils. Hearing his advice and good

1. Saundarnanda 1/19.

2. Mitra: Lalitvistar 451/7-8.

3. Mahapuran 16/244.

4. Leftmen: Lalitvistar 2/20.

5. Saundarnanda 18/1.

6. Sukhavati Vyuha 27/3.

7. Divyavadan 327/7-8.

8. Divyavadan 328/17-18.

9. Avadan Shatak 2/15/7.

10. Buddha our Mahavira: K.G. Masharu Vals. p.26.

11. Samsutta in Udan of Khuddik Nikaya, p.57.

12. Sutta Nipata 1/7/27.

preachings women became Bhikkhunis (nuns)¹. Hence in Jain and Buddhist cultures four castes are recognised only on the basis of karm (action) not on the basis of birth.

5.6 Ashrama (Hermitage) System

For the full evolution of human life, the Ashrama (Hermitage) system was established in India. In Ashrama system, Shram (labour) is prescribed for the whole life, and Brahmacharyashrama is called Adhyayantmaka (for Study) Grahsthashram is called Sarjanatmake (for creation), Vanprastha is called tapsyatmaka (for penance) and Sanyasatmake Ashrama is called yogatmake (for meditation). According to Acharya Kundkundswami, the supremacy of right belief and knowledge is the sign of Ashram. According to Jinsencharya Ashramas are divided into four parts: Brahmacharyashram, Grahsthashrama, Vanprastha and Sanyasa by which gradually the purification is achieved². The Ashramas are for the protection of the individual.

The aim of Brahmacharyashrama is to keep one in his self (Brahma). Adhering to Brahmacharya, Arhatra stage (the stage attaining of omniscience) is attained. By Brahmacharyaashram, human life is started for spiritual elevation. Mr. C.R. Jain (bar at law) says: "It is the stage of study, when the pupil must acquire knowledge, religious as well as secular, and build up a character that will rule supreme in after life. This is the foundation stage of life. If the individual acquires improper convictions and has his mind stuffed with wrong 'Values', he will be a source of evil to himself and to others. The healthy mind understands his soulnature and realizes that in his human form he has a unique opportunity within his reach for great achievements, which opportunity will be lost if he dies without doing something to further his interests in that regard and also that he must make it his concern to take care of the legitimate interests of the society and country, to make it possible for himself and other to practise the religion that is dear to every heart."

After completion of the first Ashram, comes the second one, viz the grahasthashrama. A good man-as also a good woman, is expected to marry and settle down to a pious householders' life. He takes to some profession or trade to make his livelihood and enjoys the pleasures of life with certain commendable limitations, imposed by the necessity of

1. Buddha aur Mahavira: K.G. Masharu Vala. p.13

2. Mahapuramam 39/152.

keeping in view the higher ideals. Grahasthashram was the base of social-evolution. To earn the wealth and to breed progeny are the main purpose of it¹. The hospitality is considered main aspect of the householders' life. According to Manu, the hospitality was one of the five great yajyas (religious performances) of householders². According to Kalidas, a great Sanskrit poet, grahasthashram should be such as may be beneficial for all human beings. 'सर्वोपकार क्षमः आश्रमोऽयम्'।³

The householders are expected to give up the saptaryasanas (seven vile habits). These are as follows:-

Dyuta - Gambling

2. Mansahar- Eating flesh
3. Madyapan- Drinking wine and intoxicating drinks.
4. Veshya Gaman- Prostitution
5. Akheta- Hunting including shooting (Fishing etc)
6. Chaurya - Stealing
7. Par Stre Gaman - Adultry

In Jainism and Buddhism, Vanaprasth Ashram is not found. Sanyasashrama is the stage for meditation. About this stage, sri C.R. Jain says "When the saintly recluse in the vanaprastha's stage has qualified himself for the life of hardship implied in sainthood, he discards the last vestige of raiment, the loinstrip and enters sannyasa (Sainthood or asceticism) He is now dead to the world, but intensely alive within himself. His whole time is now devoted to the attainment of the ideal of perfection and Godhood and he applies himself to it wholeheartedly, and with a single mind and purpose. As a vanaprastha, he was only trying to acquire a sense of hatred for the body, in sannyasa he has it well-developed. The body is now regarded as the sole cause of the soul's troubles and the only obstacle in the path. The saint is the true soldier, and is all the time engaged in a life and death struggle with the foe⁴.

Leaving physical torture and sensual pleasures, Buddha taught his Middle path for all. Bhikkhus used to put on the red-brown clothes, which were regarded auspicious⁵. In Buddha charitam, the ashram

1. Buddha Charitam 5/30.

2. Manusmriti 3/80.

3. Raghuvansa 5/10.

4. Jain culture, pp. 38 & 40.

5. Buddha charitam 6/61.

system and the significance of its gradually developing character are told to prince Siddhartha by Shuddhodan¹. Shrenika Bimbsar and Uday², the son of the priest.

Ashram system is the Indian way of developing human life. Jain culture accepts only two stages for full development of human beings- Sagar (householders) and Angar (monks). In Sagar, all views are followed partially and in Angar, they are observed fully. In Buddhist culture there are three forms of ashramas such as Brahmacharya, Grahastha and Shraman. Four Ashramas were quite prevalent in the times of Mahavira and Buddha, Hence in the Jain and Buddhist scriptures, four hermitages are referred to but Van prastha Ashrama, in the practical life of Jains and Buddhist is not found. Though in the boyhood of human life, observance of celibacy is emphasised in both Jain and Buddhist cultures. Otherwise among Jains and Buddhists we find either householder life or monk or Bikkhu life.

5.7. Place of Women

In India a woman is respected every where. Becoming a true companion and inspirer of man, she creates happiness in his life. In our culture, woman is regarded as 'मातृशक्ति' Mother-power. In Manusmriti, it is considered that 'यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः. (gods live there where woman is respected).

In ancient Indian culture, where on the one hand the woman is mentioned as a low figure, on the other hand, she is also considered as politician and learned woman. In Jain and Buddhist cultures on the one hand the woman is neglected on the other hand, she is also supported. It is but natural to scan merits or demerits. Lord Adinath, the founder of Jain culture was first of all was the pioneer of woman-education. He taught his daughters named Brahmi and Sundari even earlier than his sons. Thus in Jain culture, the beginning of education was made with females. Opposite to Mahatma expressed that living in the house, women should do their own welfare. His mother Mahaprajapati begged him for Diksha (Sainthood) along with other women, but Buddha disappointed them. After that on the request of his anand, chief pupil Buddha considered women in his monastery. But even after that he warned that their entry in the sangh would tell heavily on the span of his religion, cutting it short. In his view these women saints were called 'Their'e.

1. Buddha Charitam

2. Ibid 4/8-23.

(runs) For Buddha saints hard laws अष्टगुरुधर्म which were essential for them to follow. Only due to this austerity, Buddhism could half-live in India. Women were abandonable and neglected Bhikkshus, the Buddhist monks were afraid of their contact but for alms, they had to go to the various families. Living in the monasteries, Buddhist Bhikkunis used to lead a holy life. For them, separate Mathas (Temple) were established. The education, which the ladies attained, proved a boon for them in their mental and moral development. In the Buddhist period, some women went to foreign lands for the propagation of religion. Sanghamitra, the daughter of emperor Ashoka, went to Ceylon and other countries for the propagation of Buddhism. Throughout their lives, Bhikkshunis Shubha, Anupma and Sumedha, lived the life of charity. Female education was only for the ladies of high class. Taking all sorts of teachings, they were called 'upaddhayayas'¹.

There are ironical and bitter passing remarks on females in Jain and Buddhist literatures.

Buddhist scriptures say that Bhikkshus should not have faith in women, for their words, thoughts and actions are not tellable to each other¹. Their thoughts, words and deeds are not in tune with one another. They think some thing² quite differently and act against their own words. As to cross Vaitarani (a river of hell) is difficult, so is to understand a woman³. A celebrated person should be afraid of a woman as fears the cat⁴.

Famous Buddhist scriptures Anguttar Nikaya speak ill of woman that they are extremely hot tempered, vindictive, back-biters and hostile to friends⁵. In Jain scriptures too, such bitter remarks, criticising the female class are found. As the Sanskrit word 'Nari' which is used for women, connotes that there is no other foe in the world than the woman (न+अरि=नारि). In the same way, women attract men, hence she is named as 'Mahila'. Due to her fascinating activity, she is called 'Rama'. She creates struggle hence she is nicknamed as 'Mahilika'. She makes man mad for herself, so she is called 'Pramada'⁶.

1. Bhartiya shiksha ka Etihasa pp. 68-69.

2. Sutrakritanga 4/1/24.

3. Ibid 3/4/16.

4. Dashavaikalika 8/54.

5. Anguttar Nikaya 5/22/10.

6. Dashavaikalika 8/56-57.

Upto the times of Lord Mahavira and Buddha, the condition of women was pitiable. She was considered only a means of sexual pleasure¹. But Mahavira and Buddha both worked hard for the betterment of women. Lord Buddha allowed ladies in his monastery. There were many Ariyakas (nuns) and Shravikas (household ladies) in Jain monastery as his follows. But even after that he warmed their entry in the sangh would tell heavily on the span of his religions. Cutting it short. In his view, their thoughts, words and deeds are not in true with one another.

What is pertinent to note here is that where ever adverse remarks on women occur in the Buddhist and Jain literatures, they relate to the Bhikshus and ascetics and not to the householders. (Grahastha) for whom they were a great asset. Their social relevance was accepted by both.

1. Buddha aur Jain Agnon Me nari Jiwan, pp.85-86.

POLITICAL ASPECT

6.1 State

During the times of Mahavira & Buddha, there were about sixty states in India. They were called Janapada (a region) or Maha-Janapada (a big region). Their names were :

Kamboja, Gandhara, Kaskeya, Panchala, Shalva, Vairata, Maru, Sindhu, Sauvera, Kachcha, Soratha, Marahatta, Matsya, Abhira, Kuha, Sursena, Vatsa, Avanti, Lohitya, Bhagga, Kausala, Koshi, Shakya, Malla, Vajji (Vaishali), Videha, Magadha, Anga, Utkala, Kalinga, Vanga, Bhuttuva, Kamroopa, Pragajyoti, Koliya, Maurya, Sabara, Kankana, Andhra, Pandya, Tamraparani etc. There was dictatorship in Vatsa, Avanti, Kausala and Magadha and the other states were republics¹.

The Buddhist literature tells us about the sixteen important states which are the following:

Anga, Magadha, Kashi, Koshala, Vajji, Malla, Vamsa, Kuru, Panchala, Matsya, Sursena, Assaka, Avanti, Gandhara, Kamboja.

The names of four most important kingdoms have been already mentioned viz. Megadha, Kosala, Vatsa, and Avanti. Culture is always dynamic². The ancient thinkers mentioned seven organs of the state such as King, Minister, Region, Nation, Treasure, Punishment and Friends.

In ancient India Raja-Shastra (Political Science)³, Raja Dharma⁴ (The duties of king and public), Dandaniti⁵ (Law, order and punishment), Niti Shastra⁶ (Ethics) and Naya⁷ (Leadership) were studied. Princes were taught politics. Bhargu, Angira, Sukra and Vrahaspati have written the various political treatises⁸.

The central idea which we form after reading the Jain and Buddhist political leanings, bring us to this conclusion that politics was for the general peace.

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1. Anekanta, vir era 2501, p. 183
 2. Ancient India, pp. 76-80
 3. Buddha Charitam 1/41
 4. Saunderya Nanda 2/31
 5. Ibid 2/28
 6. Buddha Charitam 4/62
 7. Lalitvistar 169/15
 8. Buddha Charitam 1/41

Peace does not mean the balancing of wavering politics, but it should be overwhelmed with the feelings of friendship, leaving all hostilities.

6.2 King

The king should be a virtuous person. He should to act on the advice of his ministers and respect the feelings of his subjects. In a republic, there was only one chief king, while there was also a council of kings. Even in the existence of The Chief King, The republic council was dominating the matters of the government and some times, the chief king was ruling by and by. Some emperors were very covetous. The relations of these kings with the republic empire, were not good and often they used to fight with each other. King Kunik (Ajatshatru) of Magadha was its vivid example. He attacked and conquered the Vajji, Kashi, Kaushal and Mall states and thus expanded his kingdom. Conquering the shakya Viduddha, the king of Kaushal harassed them alot but even then, he could not dominate shakya. He was not willing to expand his kingdom, but he was doing all this with the feelings of revenge¹.

The republican government of Vajji (Vaishali) was the biggest and most powerful one. According to Jatak Attakatha², seventy seven thousand and seven kings were its members. The Kings were usually expert in all arts. At the time of coronation ceremony of kings, various festivities were observed. The coronation was performed with the sacred water of holy rivers and the place of pilgrimages. Similar to the kings, queens were also expert in warfare. Occassionally, they used to go with their husbands to help them in the battle fields. With Bandhula Malla, his wife Mallika fought against Lichchivies.

In Buddhist literature, the king was considered to be that supreme personality, (as God, Devta) there was none equal to the chakravarti king, emperor (a universal monarch), is called God³. At that time, none could wear the crown except the king⁴. thus unconquerable⁵ became God⁶. In Buddhist scriptures, there is mention of Dharma⁷ Rajya (religious state). 'धर्मिको धर्मराजा'⁸. He was of a firm belief that states can be ruled in a religious manner with out waging wars, causing blood shed, killing others or getting killed, conquerring others or getting defeated

1. Anekanta, vir era 2501, p.183
2. Jatak Attakatha, vol. I, Bhartiya Jyanpitha, p. 336.
3. Sac.harma Pundrika Sutra 188/24-26
4. Mahavastu 2/488/11-12
5. Divyavadan 216/10
6. Mahavastu 2/405/20
7. Sanskrit Bauddha Sahitya Me Samajika Jivan-Dr. Agnalal, p.98.
8. Divyavadan 6/29, 167/22-25

harassing others or being harassed¹. Bimbisara was the first devotee of Mahatma Buddha, he also took shelter in the Lord Mahavira. The kings were of different clans. To Bhimbasaara clan belonged King Bhimbasaara and Ajatshatru, to Shisunaga clan, Kakavarni, to Maurya clan, Bindusara, Susima and king Ashoka in Sunga clan, Milinda and other kings.

6.3 Officials

During Lord Mahavira and Buddha times even the republican states means the states governed by hierarchy. In the system of the republican government, there were many officials and ministers. Among office bearers, king, sub-kings, commanders and treasury officers- these four were the chief ones. Besides this, various ministers were appointed for revenue, for commerce and for foreign relations etc. There was Sansthaagara (an Institutional Hall) where the kings and representatives of every state used to assemble for discussion on current topics. They used to make laws and take important decisions on alliances or/and other political relations and matters². The decisions were unanimously taken. The laws passed by the republic assembly were binding on all.

There were sixty thousand ministers in the council of Shrenika Bimbasaara³. Minister was the important figure of the state. If we take the simile of kingdom with a human body⁴, the king was the head and ministers were his eyes. At some place, eighteen ministers are referred⁵. The prime-minister was called 'Agramatya (main minister)⁶. The officials should be endowed with knowledge, humility and other virtues⁷.

6.4 Administration

For the stability of the kingdom, alliance, finance, punishment and divisive policy are needed. From the time of Sri Rishabh Deva, the founder of Jain culture, the policy of punishment which was adopted. In case of Hakaar was confined to (utterance of word 'Ha' means 'yes'), Makar (punishment by the warning for future) and Dhik (Fie or uttering word of condemnation). Now the people became more cunning than the times of Lord Rishabh Deva, so these punishments now became meaningless. After Rishabh Deva, the use of rod and fetters came into practice. In the time of

1. Sanyutta Nikaya, 4/20 vol I page 115.
2. Anekanta, Vir era 2501 p.184.
3. Divyavadan 156/29.
4. Shukra Niti 1/61-62
5. Apadan 2/104/9.
6. Divyavadan 478/11.
7. Buddha Charitam 8/83.

Lord Mahavira and Mahatma Buddha, the corporal punishments were given to criminals.

In the time of Mahavira and Buddha¹, Dictatorship and Democracy (in the sense of republics) were prevalent, Monastaries², Republics³ and Assemblies⁴ influenced the administration a lot. Koliya, Lichhiva, Shakya, Malla and Malava etc. republican governments adopted democracy,

The Republics of Vajji was a member state of the Vaishali republic. the kings of Malla Republic used to capture and rule over it time and again..

The administrative system of republican states was properly arranged and rules and regulations were observed properly. For the defence of the state, the army was arranged. And for internal peace and order, police was kept. Every republic was separate, independent in its dimentions, but it was related to central government. At that time since, crimes were rare and easy. There were many courts for it. King Presenjit avoid going to the court simply because telling a lie in the court had become a practice⁵.

In the context of Vajji, Buddha described severl causes for a strong state⁶.

1. Vajjiis lived together and strictly followed their duties.
2. Vajjis assembled frequently, unanimous decisions were respected and followed by one and all and their meetings were quite fruitful.
3. They observed what was laid down and shun what was not to be followed.
4. Vajjis respected the old persons and obeyed them.
5. Vajjis not only honoured the princess gentle women of respected class (kul striyam) but also treated them with

1. Apadan 2/103/8.
2. Saunder Nanda 10/120.
3. Buddha Charitam 1/25.
4. Saundar Nanda 3/8
5. Digh Nikaya. Mahaparinibban Sutta.
6. Sanyutta Nikaya

respect. They never indulged in kidnappings.

6. Vajjis respected religious places such as temples and served and defended them.
7. Vajjis worshipped Arhantas and honoured them.

6.5 Financial Structure

Indian financial structure is based on agriculture, animal husbandry and business¹. Kautilya has expounded these three above mentioned aspects 'कृषि पशुपाल्ये वाणिज्ये च'². From Lalitvistar, it is known that in this period, economics was taught and learnt³.

From the economic viewpoint, India of that time was very prosperous. Commercial progress was remarkable. Even at that time, India had trade relations with foreign countries by sea-boats. The ports of Tamralipta of the east and Bharonch of the west were famous - silken, muslin clothes, perfumes, medicines, pearls, jewels and gold ornaments were exported to foreign countries. Coins prevalent with religious, regional and national emblems. There was no control over commercial business. Tax was limited to its meagre extent. As sun takes water from seas, lakes and pools etc, in the form of vapour after which as a cloud, it distributes to all, similarly administrators should collect wealth from masses as tax and should spend it for their welfare.

The financial condition of that time was reflected from the pots which were made of gold, silver, gems, crystals and various other precious metals.

The main sources of income of the people were the rice-fields and the cattle. The people were happy and contented. They all lived a simple life. "There were no land lords and no paupers" says Prof. Rys Devids. The difference of wealth, which is a root cause of discontent among the people of the present day, did not appear in its ugly form. No one died of starvation and no one was rolling in affluence. But every one had enough to satisfy his simple needs.

1. Divyavadan 54/23-24.
2. Economics of Kautilya 1/4/1, p.32.
3. Lalitvistar, 156/21.

RELIGIOUS ASPECT

7.1 Religious Rites and Traditions

During the times of Mahavira and Buddha, religious rites and traditions were growing very weak. In India, Jain, Bauddha and Vedic- cultures were flourishing side by side. After the Nirvana (Salvation) of Lord Mahavira, Buddhist culture spread by leaps and bounds. It also got the political protection.

In religious rites, observing of vows and celebration of the religious festivals are very important. In religious festivals, the culture remains present in its full bloom¹. Jain Vratas (Vows) and religious festivals are Dasha-lakachan-Vrat-Parva, Solha- Karana Vrata, Asthanika-Parva etc. Buddhists are quite indifferent to austerities, which are undertaken in Vratas (Vows) so they accepted the Maddhyama Marga (the middle path).

At that time Lord Mahavira was preaching Ahinsa (not to kill any living being). Non-Violence is the greatest religion. Even Indra Bhuti Gautama, a great priest of Vedic rituals (sacrifices). The famous Yajnika (the expert-sacrifices) came in touch with the Lord Mahavira and realized that Ahinsa (Non-Violence), Equality and other ethical virtues were the true religion².

Conduct and character are an internal part of Jain religion. We find the practical Jain life of two types: 1. Anagara (monk) life, 2. Sagara (House holder's) life. In Anagara life, Sadavashyaka (six compulsory duties) are essential. They are the following:

1. Samayika (Meditation to achieve equilibrium of mind).
2. Stavan (Eulogy to twenty four Tirthankaras).
3. Vandana (Eulogy to any one Tirthankara).
4. Pratikramana (Scanning out own mistakes and criticise them and take the punishment for them, if any).
5. Swadhyaya (Reading or pondering over scriptures).
6. Kayotasarga³ (Self-comtemplation forgetting presence of body).

1. Anekanta, year 7, kiran 1-2, 1944, p.16.

2. Lord Mahavira Vardhaman- Dr. K.R. Jain, p.24.

3. Jyanpitha Pujanjali Preface p-12

Like monks, Sadavashyakas are also prescribed for Jain householders, but they are quite different from those of monks. These, for the shravakas (house-holders) are given below:

1. Devapuja (worship of Lord Jinendra).
2. Gurupasna (Respect for the religious teacher such as: Acharya (Chief monk), Upadhayaya (a monk teacher) and Sadhus (Munis or monks).
3. Svadhayaya (Reading of scriptures).
4. Sanyama (Observing partial vows etc).
5. Tapa (Observing fasts)
6. Dana¹ (Entertaining the ascetics with pure foodstuff).

When Buddha was born, many blind believes were rampant in society. People worshipped the trees, mountains and rivers to get rid of their sufferings, Buddha educated the masses and showed them the right path of riddance from the sufferings. According to Sigal-Vadasutta, once a man putting on the wet clothes, was worshipping six directions according to his ancestral family tradition. Buddha asked him-why are you worshipping the six directions? That fellow replied-Bhante ! please, you tell me why should I worship the six direction, Mahatma Buddha, then seriously answered-Really these directions are not the real directions. Grahapati (Master of the house) and parents are the east direction. Acharya (Spiritual guide) is the south direction, Wife and son are the west direction and friends etc. are the north direction, servants are the down ward direction and Shramans (ascetic) are the up ward direction. So one should worship these six directions. Worship is not to sum up the hands only but to obey and respect them is the worship. Thereupon Buddha explained six direetions as the following

1. Mother and Father are the east direction

They should be worshipped by rendering services to them., by the continuance of their family lineage and by remembering them with respect etc. The parents in turn should save him from sin, lean him towards the good and make him learned and skilful.

1. Vasunandi Sravakacharya 1/24.

II. The teachers (Acharyas) are the South Direction

They are worshipped by attendance, service and reverence. The teachers so revered bless their disciples with discipline, meaningful education, knowledge of arts and crafts and good friends.

III. Wife and son are the West Direction

They should be worshipped by honouring them and without ever humiliating them. The wife in return, performs her household duties well, controls the servants, keeps herself away from adultery, saves her husband's wealth and property and behaves in a kindly manner.

IV. Friends and well wishers are the North Direction

They should be treated in such a way that would create a sense of equality and confidence in them. They should be served with alms (dana) and gentle words. These friends and well wishers would show him the right path when he is misguided and protect him during the days of troubles.

V. Servants are the Downward Direction (Adho Disha)

They should be assigned the work according to their capacity, be provided with meals, medicines and wages in time. In return, these servants serve their master in the following way. They go to bed after their master goes and wake up before him. They do not steal, perform their duty in a befitting way, and obey their master with respect.

VI. Shramanas and Brahmanas are the Upward Direction (Urdha Disha)

The Bikkhus and Sanyasis should be worshipped with respectful acts, words and thoughts and should be provided with alms, meals and other provisions of daily use. They in turn should best knowledge and strength and teach the right path of happiness and progress.

After listening to Lord Buddha, Sigal's ignorance and blind belief vanished and he prayed the Buddha to accept him as his disciple'.

7.2 Sangha (Monastery)

An assembly of the religious persons is called 'Sangha' (Monastery). Acharya is the chief of the Sangha. He himself follows right conduct and

1. Sigalo vada Sutta of Digha Nikaya.

he directs his pupils on the path of right conduct. According to Buddhist culture, One is expected to take shelter of Sangha संघं शरणं गच्छामि. According to Redward Conze, the core of the Buddhist movement consisted of monks. A monastic life alone will normally provide the conditions favourable to a spiritual life bent on the highest goal. The monks either lived in communities, or as hermits in solitude. The entire brotherhood of monks and hermits is called 'Sangha'. The Sangha naturally is always formed only by a small minority of the Buddhist community¹.

In the times of Lord Mahavira, Shravaka (male householders), Shravika (female householders), Sadhu (monk), Sadhvi (nun) four types of religious followers assemble in a Sangha.

According to olden traditions, Mahatma Buddha established his Sangh (Monastery) and divided it into four parts like Jainism-Upasaka (male follower of the order), Upasika (Female devotee), Bhikkhu (monk) and Bhikkhuni (a nun)². Besides Lord Mahavira and Budha, there were also other five Tirthankar (saviours) known as Makkhali Gaushtal, Prakudha Katyayana, Sanjay Velatiputra, Ajit Keshakambali and Purn Kasyapa. They also organised their monasteries. Mahatma Buddha was a contemporary Tairthika³. These seven saviours were the propagators of Indian culture during the six century B.C.

In Buddhist culture, we find two states of human life; Pravjya and Upsampada, Pravjya is given to the child of eight years. After twenty years upasampada sanskar is accepted. It is for whole life. Now he becomes a complete Bhikkhu and keeps no relation with the worldly behaviour. For the living of Buddhist Sangha, Buddha allowed to live in Viharas. Jain and Buddhist Sangha traditions are similar to a great extent.

The Mahavagga, a very old part of the Vinaya Pitaka, carries the narrative on giving a number of instances following the Enlightenment and dealing especially with the fundamental of the Sangha⁴. According to Conze, the monastic life was regulated by the rules of Vinaya Pitaka. The term is derived from 'Vi-nayati', to lead away from evil, 'to discipline'. The monks were apt to attach extra ordinary importance to

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1. Buddhism: Edward Conze, p.53.
 2. Buddha Sanskriti Ka Etihās: Dr. Bhag chandra Jain.
 3. Anekanta, Vir era 2501, p.186.
 4. Gautam Buddha: K.J. Saunders, Introduction p.7.

the observance of the Vinaya rules. Monastic discipline was codified in the Pratimokkha rules. The word Pratimokha either means to 'abandon sin' or it may mean equipment armour. The rules must be recited twice a month in an assembly of the chapter' (uposath).

In Vinaya Pitaka, two hundred and twenty seven rules of negation are fixed for the monks and three hundred eleven for the nuns. Mahatma Buddha allowed minor alteration in laws according to time and space etc². In the preachings of Buddha, the code of bhikkhu was quite hard- 'Not to oppress, not to destroy- comfort and be friend of those in suffering³. I prescribe, O Bhikkhus, that you expel a novice from the fraternity when he destroys life⁴.' The rules of Jain Sangha are very hard in practise. A monk can take food and water only once a day. Being naked, they suffered and faced winter and summer. They travelled on foot etc.

7.3 Sects

Differentiation of thoughts and conduct is called a sect. today, the differences of thoughts are seen everywhere. Jain culture is also divided into two sects : Digamber and Svetamber. This division depends on some aspects of thoughts and conduct. Both sects accept the preachings of Tirthankaras but-even they have some differences of traditional thoughts and conduct. Digamber means naked and Svetamber means white clad., Terah Pantha, Bisa pantha, Tarana pantha etc. are the sub-sects of the Digamber sect, while Murtipujaka or Chaitya Vasi Sthanka Vasi etc. are the sub-divisions of Svetamber sect.

When Buddha was no more in physical presence, his absence proved a severe blow to Buddhism. No successor was appointed.

In the words of the scriptures, only the Buddha's doctrines (Dharma) remained to guide his community. Mainly Buddhism is divided into two sects. Hinayana and Mahayana. Hinayana (Thervada) is the oldest sect of Buddhism. It is to a great extent very near and true to the original preachings of Lord Buddha. Mahayana is a new sect of Buddhism. But for the welfare of the world, it contains some nice precepts.

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1. Buddhism : Conze p.54.
 2. Bhagawan Buddha: Kaushambi, p.161.
 3. Buddha Charitam, p.234.
 4. Mahavagga 1/61

Hinayana is mostly prevalent in Ceylon, Syam (Thailand) and (Burma)south countries of India. The followers of Mahayana are found in Tibbat, China, Japan and Western countries of India. Mahayana is mostly described in Sanskrit language¹ while Hinayans is in pali language.

The adherents of the Mahayana and Hinayana both practise the same Vinaya, recognise the same five categories of faults, are attached to the same four truths. Those, who worship the Bodhisattvas and who read the Mahayana sutras get the name of Mahayanists, those who do not, are Hinayanists. Hinayana literature simply ignores the Mahayana innovators.

Rarely, if ever are Mahayana authors or doctrines named in controversy. Never the less a certain amount of Mahayana teaching was tacit².

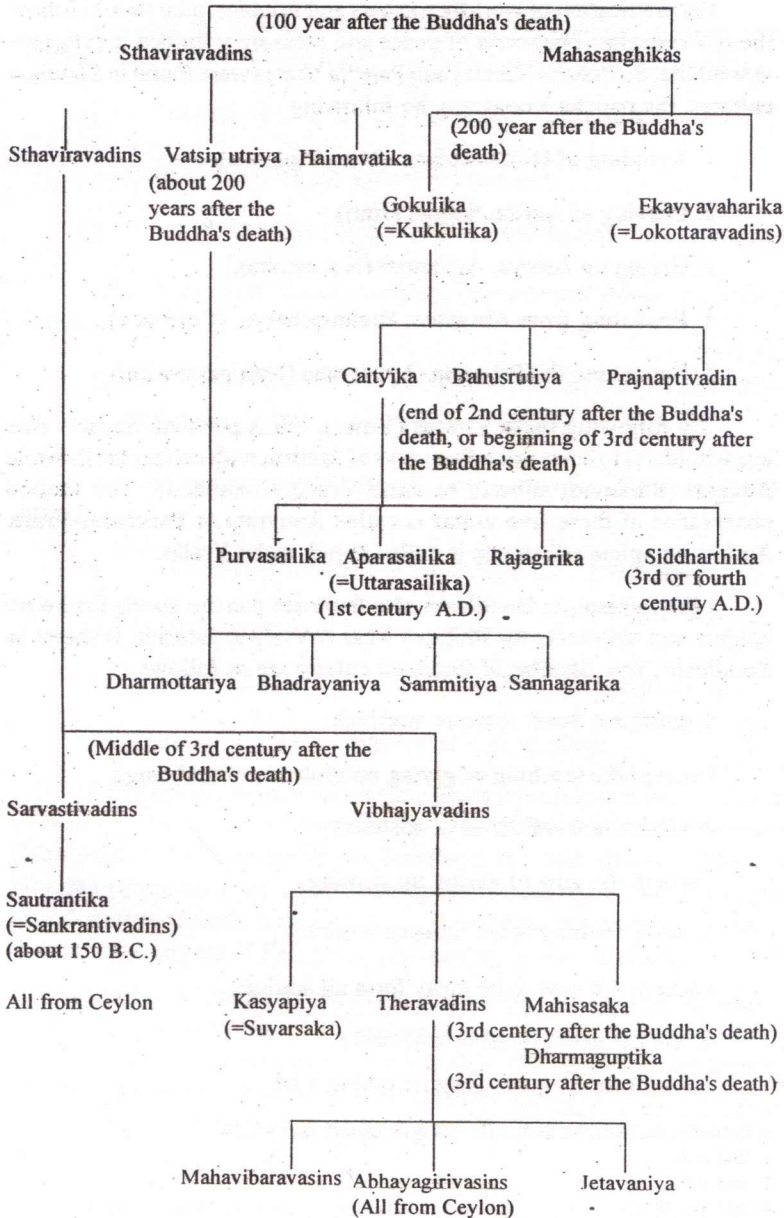
Ordinarily, Buddhist philosophy is divided into four branches-Vaibhasika (Sarvastivadin). Sautrantika (Bahyanumeyavadin) Madhyamika (Shunyavadin) and Vijnyanavadin (Yogachara). The first two are related with Hinayana and the other two are related with Mahayana.

The Bauddha Bhikkhus called some sangitis. The aim of the first sangiti was to discuss and collect the preaching of Buddha, to review the thoughts and conduct of Bauddha Bhikkhus. The second Sangiti was called in Vaishali. It is also known as Sapts-Satika. We find the description of second Sangiti in Chulla-vagga, Vinaya pitaka, Dipavansa, Mahavansa. The olden attached it, the important scholars like Keith, Franke etc. expressed thier doubt about the historisity of third Sangiti because it is not mentioned inolden scriptures as Chullavagga. Its main purpose was the prohibition of prevalent seventeen sects of that time and establishing of Sthervadins. For the propagation of Buddhism to send Bihikkhus & Others to different places was decided in this Sangiti. It proved a great achievement for Buddhist culture. Kaniska invited the fourth Sangiti in 900 A.D. Besides these well known Sangitis, several other Sangitis were also called.

At last , it can be said that like two sects Digamber and Swetember of Jain culture, the Buddhist culture is also divided mainly into two sects : Hinayana and Mahayana. And there are various sub-sects of these main sects.

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1. Bhartiya Darshan: Satish Chandra Chattopadhyaya p.78..
 2. Buddhism: Edward Conze, p.122.

The Buddha Sangha



7.4 Pancha Sheelas & Pancha Vratas

For eradication of worldly sorrows and troubles, men should follow the self-restraint. The secret of peace and pleasure is hidden in religious vowful life. So Pancha Sheelas and Pancha Vratas were found in Shraman cultures. the pancha Vratas are the following¹:

1. Avoiding of Hinsa-Ahinsa (Non-Violence)
2. Leaving of Anrita, Satya (Truth)
3. Giving up Asteya, Achaurya (Not stealing)
4. Hesitating from Abrahma, Brahmacharya (Celebacy)
5. Renouncing the Prigraha, Apirigraha (Non passession)

By following these Vratras (Vows), life is purified. Sagari (the householders) follows these five vows of Jainism with certain limits while Anagari (Shraman) adheres to these Vratas Completely. The limited observance of these five vratas is called Anuvrata or Panchanu-Vrata. And its complete adherence is called Panch maha Vratas.

Like Jainism, in Buddhism also there are pancha sheels for house holders and ten sheets for Bhikkus what is Vrala in Jainism, is sheets in Buddhism. Ten Sheelas of Buddhist culture are as follows :

1. पाणातिपाता वेरमणी सिक्खापदं समादियामि।

I accept the teaching of giving up violence of all beings.

2. प्रदिन्नादाना वेरमणी सिक्खापदं समादियामि।

I accept the vow of giving up stealing.

3. कामेसु मिच्छाचारं वेरमणी सिक्खापदं समादियामि।

I accept the vow to be away form all adulatory.

4. मुसावादा वेरमणी सिक्खापदं समादियामि।

I accept the vow of giving up telling a lie.

5. Bauddha Sanskriti ka Etih's Dr. Bhaga Chandra Jain p.124.

6. Ibid p.26.

7. Ibid p.29.

8. Ibid pp. 29-30

1 हिसाइन तस्तेयावहपरिग्रहेभ्यो विरतिर्ब्रतम्।- Tatvartha Sutra 6/1.

5. सुरामरयं मज्ज.पमादट्ठाना वेरमणी सिक्खापदं समादियामि ।

I accept the teaching of giving up all intoxicants such as sura (cooked wine) Meraya (uncooked wine) and madhya (general wine).

6. विकाल भोजना वेरमणी सिक्खापदं समादियामि ।

Abstaining from taking a meal in afternoon.

7. नच्चगीतवादिता विसूकदस्सना वेरमणी-सिक्खा-पदं समादियामि ।

Abstaining from dance, singing, instrumental music & visiting shows.

8. मालागन्धविलेपनधारणमण्डन विभूसनट्ठाना वेरमणी.....सिक्खापदं समादियामि ।

Abstaining from use of garland, Sexul, cosmetic, Ornamenting & decorating.

9. उच्चासयनमहासयना वेरमणी सिक्खापदं समादियामि ।

Abstaining from use of high luxurious beds & seats.

10. जातरुपरजतपरिग्रहण वेरमणी-सिक्खापदं समादियामि ।

Abstaining from the acceptance of gold & silver

From the above mentioned statements it is clear that Panch Sheels of Buddhism are similar to those of Jainism. Only fifth Jain Vrata Aprigraha (Non-possession) is different. In Buddhism the fifth sheels is Madya-Nisedha (Prohibition of wine). Jain saviours referred to the separately abandonment of flesh, honey and wine three Makars separately. In Buddhism the giving up of Parigraha (possession) is also mentioned.

Mahatma Gandhi followed the pancha Sheelas and Pancha Vratas in his religious and political efforts. It was only due to the impact of the Shraman culture on the father of the nation. Our first beloved Prime-Minister Pt. Jawahar Lal Nehru also employed Pancha Sheelas (with a little modification) in the sphere of international politics for the cause of the world peace.

It is a matter of great regret that at present, atmosphere of warfare is increasing by leaps and bounds. The Lethal weapons are being

invented, so unrest and terror are being let loose. Hence it goes without comments that the Pancha Sheelas or Pancha Vratas are badly needed today for the welfare of the world.

7.5. Middle path (Astangika Marga) of Buddhism & Ratnatraya of Jainism

Right faith, Right knowledge and Right conduct - these three jewels are called Ratnatraya in Jain culture. This is also Moksha Marga (the way to salvation). Swami Kundkundacharya says in Samayasara that Ratnatraya is the soul itself because right faith, knowledge and conduct are its attributes¹ of soul. The man, who wants to liberate himself from troubles, should first recognise the nature of sorrows, after that should give up the cause of sorrows and then should follow the path of Ratnatraya.

The Jain thinkers have discussed Ratnatraya in two ways : Vyavahar (from practical point of view) and Nishachaya (from realistic point of view). The clear conception of the sat-dravyas-six substances Jiva (the living substance), Pudagala (the lifeless matter), Dharma (medium of motion), Adharma (medium of stoppage), Akash (the sky) and Kala (the time substance) and sapta tatva (seven elements) Jiva, Ajeeva, Ashrava, Bandha, Samvar, Nirjara and Moksha are the Vyavahar-Samyaka-Dharshan. The knowledge of Dvadashanga Agama (twelve scriptures) is the Vyavhar Samyaka Jnana. Practice of penance and monkhood is vyavhar samyaka charitra. These are also called vyavhar moksha marga (the way to salvation).

In Jain terminology, Vyavhar Ratnatraya is also called Bheda Ratnatraya. Knowing of self and its experience is realistic Samyak Darshan (Right faith). To know the soul very well is Nishachaya Samyaka Jnana. In the contemplation of pure soul is Nishachaya Samyaka Charita. It is called Abheda or Nishachaya (Realistic) Ratnatraya, which is the way to liberation.

In his search for truth, Gautam Buddha introduced himself to every prevailing religion of that time. Once he came across a shraman named Pihitashrava belonging to the order of Tirthankar Parshva Nath and took the vows of a Jain monk from him, but he could not bear the hardship and severe asceticism of the Nirgrantha and so he founded his Middle Path². The virtue lies in the Middle path which on the one hand says not to be addicted to the pleasures of senses and on the other, not to practise

1. Samayasara, Gatha 19.

2. Dharma-Sara, Buddhistic Studies (Cel.) p.118.

self torture and mortifications which the ascetics advise. The Middle Path is summed up in the eight principles¹.

To liberate ones self from troubles is the main purpose of Buddhist culture. Mahatma Buddha taught Astangika Marga to achieve Nirvan (Salvation). Its vivid description is found in Digha-Nikaya and Majjhima Nikaya. It is for house-holders and Bhikkus both. Astangika Marga consists of the following eight principles :

1. सम्मादिट्ठ (सम्यग्दृष्टि), Right Views - To ponder over the reality of matter.
2. सम्मासंकल्प (सम्यक् संकल्प), Right aspirations - Knowing four Truths (sorrows, developing of sorrows, resistance to sorrows and the way to the eradication of sorrows).
3. सम्मावाचा (सम्यक् वाक्) - Right speech - to give up false statements.
4. सम्मा कम्मन्त (सम्यक् कर्मान्त) Right Actions - To realize the Right Aims into Actions.
5. सम्मा आजीव (सम्यागाजीव) Right Means of Livelihood. To earn the livelihood with justification.
6. सम्मावायाम (सम्यक् व्यायाम) Right effort- for right causes.
7. सम्मासति (सम्यक् स्मृति) Right Mindfulness-for the Renunciation of all indulgences.
8. सम्मासमाधि (सम्यक् समाधि) Right Meditation -contemplation to achieve Nirvan (Salvation)

Mrs. Rhys Davids accepted the Astangika Marga as the main part of the precepts of Mahatma Buddha². Astanga Marga is the substance of the preachings of Mahatma Buddha. This Astangika Marga can again be divided into three parts : Sheel, Samadhi and Prajna. Samyaka Drasti (Right Belief), Samyaka Sankalpa (Right aims) and Samyaka Vyayama (Right Endeavour) are related to Prajna (wisdom). Its abode is also Prajna

1. Ancient India, p.71.

2. Bauddha Sankriti ka Etihas, p.87.

(wisdom). By its conduct, all troubles are destroyed¹. Samyaka Vaka (Right speech), Samyaka Karmanta (Right Actions) and Samyagajeev (Right means of livelihood) are related to conduct or behaviour or sheela. By it, all karmas (actions) are restrained². Samyaka smriti (right Mindfulness) and Samyaka Samadhi (the equality of mind) are related to Samadhi (Meditation). But it the mind is restrained.

In Jain principles, Right faith, Right knowledge and Right Conduct are the ways to salvation. These are called Ratnatraya (Three Jewels). Which are similar to Astangika Marga of Mahatma Buddha. Samyaka Dristi (Right Belief) is based on Samyaka Darshan (right faith). Samyaka Sanskalpa (Right Aims) is based on Samyaka Jnana (Right Knowledge) and other Astangika Marga are considered in Samyaka charitra (Right conduct)³.

Once upon a time, Mahatma Buddha met a farmer named Bhardvaja, Buddha spoke to him on the necessity of spiritual crop. he said "I am also a farmer. I sow the seed of restraint. The penance (effort) rains on it. Prajna (wisdom) is my plough. Sin and shame are the hilt of the plough. Mind is the rope. The mindfulness (Right memory) is the whip of the plough. I keep restraint over physique and speech. By truth I heep the mental evils. Satisfaction is my holiday. Enthusiasm is my ox. My vehicle goes in the direction where there is no place for sorrow⁴." In this spiritual agriculturist simile of Buddhism, we can also visualise the reflection of the Ratnatraya of Jain faith.

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1. Saundar Nanda 16/32.
 2. Ibid 16/31.
 3. Jain Bauddha Tatva Jnana- Shital Prasad part II, p.5.
 4. Sutta Nipata.

PHILOSOPHICAL ASPECT

8.1 Tirtha & Tirthankara

Tirtha is a place, where a mendicant achieves self- enlightenment through meditation. He becomes saviour himself and develops his own hidden potentials¹. Where from all sins are removed, such place is known as Tirtha (The place of pligrimage) -तरति पापादिकं यस्मात् स तीर्थः ।' The creators of Tirtha are called Tirthankaras.

According to Jain culture, Tirthankara is also called 'Jina'. Means which signalises the conqueror. Conquering the Raga and Dvesa (attachment and enemy), Tirthankaras achieved victory over their senses and themselves attained Nirvana (salvation), so they are called Jina². According to Jain tradition Tirth is discussed in two ways :

1. Jangama (living follower of the religion as monk, nuns, householder etc.)
2. Sthavara (Monuments, temples, images etc.)

The concept of Similar to twentyfour incarnations of Hinduism, Jainism too have twentyfour Tirthankaras . These are considered fourteen Kulkaras (Manus) who teach the duties of day to day life. Lord Rishabha Deva was the son of the last kulkar being called as Nabhirai³. Mahatma Buddha found many Nirgranthas (Jain monks) who used to declare the omniscience of Tirthankaras⁴.

According to Dr. K.P. Jain, in the blessed series of 24 Tirthankaras, the great personality of Rishabha Deva is unique because he was the first among them to establish the Dharma-Tirtha (Order of religion). Besides this, he was Kulakara (Manu) and Prajapati (Master of Progeny) also. He invented the arts of cultivation, pottery and cooking etc. In his rule, people were simple and ignorant of the manners of a cultured and civilised life, which caused Rishabha to estabhish various social institutions and to propogate the Law (Dharma) in a detailed form.

The first and the last Tirthankaras is said to have laid stress on the chhedopasthapana charita⁵. while the Tirthankaras of the

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1. Jain Tirth aur Unki Yatra-Dr. K.P.Jain, p.2.
 2. A. Jain Sutras: Jacobi, First Chepter.
B. The Heart of Jainism: Mr. Stevenson, Fourth Chapter.
 3. Anekanta, Year2, Vol.5, 1939,p.304.
 4. Majjhim Nikaya 12/4, p.56.
 5. Mulachara VII, 32-34.

middle preached Samayaka-Charita. Thus Jain tradition is very expressive in recording the mutual relation and position of the Tirthankaras, who appeared at long intervals from each other¹.

Lord Rishabha Deva discovered the human religion and culture. Religion and culture are aspects of eternal Truth in practical life of human beings. He was followed by twenty three Tirthankaras, whose names are Ajita, Sambhava, Abhinandan, Sumati, Padma, Suparshva, Chandra Prabha, Pushpadant, Shital, Shreyansa, Vasupujya, Vimala, Ananta, Dharma, Shanti, Kunthu, Arah, Mallinath, Munisuvrata, Nami, Nemi, Parshva and Vardhamana¹. Over and above that, there are other great personages too who are called shalakapurusas². The places connected with these great personages are regarded as Jain Tirthas.

Both in Jainism, and Buddhism, the word 'Arhat' is used for Buddhas and Jinas³. In Buddhist literature, Mahatma Buddha is also regarded as jina. Mahatma Buddha declared four great Tirthas which are as follows :

1. Lumbinivan in Kapilavastu (the place of Buddha's Birth)
2. Bodha Gaya (the place of achieving Buddhahood).
3. Sarnath (Place of the first sermon- धर्म चक्रप्रवर्तन)
4. Kushinagar (the place of Salvation of Tathagata)⁴.

Besides these places, there are many historical and cultural places which are most popular in Jain and Buddhist cultures.

According to Nehruji, "The Bauddhas story attracted me even in early boyhood and I was drawn to the young Siddhartha who, after many inner struggles, pain and torments was to develop into Buddha, Edwin Arnold's 'Light of Asia' became one of my favourite books. In later years when I travelled about a great deal in my province, I liked to visit the many places connected with the Buddha legend, sometimes making a detour for the purpose.

8.2 Updesha (Preachings)

Giving up all sins or faults and accepting all meritorious deeds and purification of mind is the main precept of Mahatma Buddha. The essence of his teaching is the middle path (मध्यममार्ग).

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1. Ahinsa-Vani, RisabhaDeva Special Number. Vol 3-4, 1957, p.157
 2. Tiloya Pannatti IV.
 3. Kalpa Sutra-Devendra Muni 161-162,p.5.
 4. Mahaparinibban Sutta

Lord Mahavira the last Tirthankar of Jains, teaches Right faith, knowledge and conduct as the way to liberation. Lord Mahavira was an omniscient personage. Indra Bhuti Gautam was the chief disciple of Lord Mahavira, the Ganadhar who collected and arranged the teachings of the Lord Mahavira. Ahinsa (Non-Violence) and Aprigraha (Non possession) are the essence of Lord Mahavira's preachings. These are the fundamentals of Jain religion and culture.

The Buddhist order admitted men and women who renounced the world and devoted themselves entirely to the propagation of welfare of all (चरथ भिक्खवे चारिकं बहुजन हिताय बहुजन सुखाय). A candidate for admission into the Buddhist order after the preliminary ceremonies had to repeat the two formulas, kneeling before the president. The first of these was as follows:

बुद्धं शरणं गच्छामि I go for refuge to the Buddha.

धम्मं शरणं गच्छामि I go for refuge to the Religion.

संघं शरणं गच्छामि I go for refuge to the order.

Then he had to repeat the ten precepts:-

1. I take the vow not to destroy life.
2. I take the vow not to steal.
3. I take the vow to abstain from impurity.
4. I take the vow not to lie.
5. I take the vow to abstain from intoxicating drinks, which hinder progress and virtue.
6. I take the vow not to eat at forbidden times.
7. I take the vow to abstain from dancing singing, music and stage plays.
8. I take the vow not to use garlands scents and ornaments.
9. I take the vow not to receive gold or silver¹.
10. I take the vow not to use a high or broad bed.

1. Ancient India, P.74.

While all these ten precepts are essential for a monk, the first five are essential for house holders.

In Ambalattika Sutta uniting the Bhikkhus, Buddha taught about Sheel as (good conduct) Samadhi (religious meditation) and Prajna (wisdom). He says: O Bikkhus, Sheela breeds Samadhi (meditation), Samadhi gives birth to Prajna (purity of mind) and Prajna produces Parishuddha chitta (pure heart). Purifying the mind and heart, men eradicate the four evils : Kama (sexuality), Asmita (Egoism), Mithyadrasti (wrong belief) and Avidya (ignorance). So Buddha at every place, preached that one should observe Sheela, Samadhi and Prajna with great effort¹.

According to Dr. K.P. Jain, contrary to Lord Mahavira, Gautam Buddha found an intellectual enlightenment, which led him to preach the Middle path. When faced with the severity of 'Parisaha Jaya' (mortification which signifies cheerfully enduring all kinds of hard - ships incidental to asceticism and finding them only leading to enfeeblement and emancipation, but not to the enlightenment that he sought), which requires spiritual discipline also Buddha declared.

Not by this bitter course of painful hardship shall I arrive at that separate and supreme vision of all sufficing, noble (Aryan) knowledge, passing human kind. Might there be not another path to enlightenment.

He thenceforth began to look after the welfare of the body once more. At last, the middle path that he was looking for, occurred to him under the famous Bodhi tree. It was a compromise between rigid asceticism on the one hand and life of unrestrained licentiousness under the guise of karma-Yoga (the doing of all worldly actions, but without attachment to their fruits) on the other. Thus Buddha preached his noble Middle Path which was his own finding and established his own order of bhikkhus².

The person who heard the preachings of Mahatma, was influenced also at that time. As the lamp lights the things in darkness, similarly, by the preachings of Mahatma Buddha, the Truth lighted the listeners.

After attaining omniscience Vardhamana, Mahavira, like Buddha, set rolling the Great wheel of Truth, called Dharma Chakra, which was first started by Rishabha Deva in a hoary antiquity and a fascimile of which in stone artistically completed existed since long at Takshasila,

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1. Encyclo of Religion & ethics, Vol, p.70.
 2. Mahavira & Buddha- Dr. K.P. Jain, pp.8-9.

Mathura¹ and Khandagiri - Udayagiri in Orissa. But even on his achievement as Kevala Jnana (all seeing and all knowing) under the Sala tree on the bank of Rijukula river near village Jrambhika, Mahavira remained silent for no less than sixty six days. Though he appeared silent outwardly, but infact, he was communicating in a psychological form with every phenomenon of the world. Thus Mahavira vibrated a ray of spiritual light throughout the whole of universe.

From Rajgriha Mahavira started his preaching tour all over Aryavarta. He visited almost all of the important cities and towns of India namely Nalanda, Vaishali, Pataliputra, champa, Sravasti, Varanasi, Ujjayani, Mathura, Takshila and many other places, where he preached the religion of equality and self-reliance based on the blessed principles of Truth and Ahinsa to arians and non-arians alike. Even the animals turned to pay homage to this Lord of the Compassion².

First Buddha went to Banaras and there he turned the wheel of law in the Deer-park. The site has been recently excavated. Emperor Ashoka erected a pillar at the place which has been recently found at Sarnath, three miles from Varanasi, Varanasi has been associated with many sacred memories in India and there it was that Buddha set rolling the chariot wheel of a universal empire of Truth and Righteousness.

Buddha and Mahavira preached orally. The preachings of Buddha were divided into two kinds: first about religion and philosophy and second about the rules of Bhikkhus and Bhikkhunis, first is called Dhamma and second Vinaya in pali language. Besides these Abhidhamma Pitaka was developed for extension of concise philosophical parts.

8.3 Chaturyam and four Truths of Buddhism

Jain principles are also described in Buddhist scriptures. In Digha - Nikaya - Samanjasya-phal-sutta, it is referred that with various saviours, King Ajat Satru questioned Lord Mahavira about the benefit of Shraman life. He replied O King! a naked sage abides by Chaturyam Samvar. The chaturyam are the following:

1. सव्व-वारी-वीरितो - Contrary to all evils.
2. सव्व-वारी-बुतो - To distance all the evils.

1. Studies in Jain Art-Shah, p.61

2. Mahavira & Buddha- Dr. K.P. Jain, pp.10-11.

3. सव्व-वारी धुतो - To purify all the evils.

4. सव्व पुट्ठो चे - Restraining all the evils to lead a good life.

Thus a Nirgrantha (Naked Jain monk) is to attain the ultimate aim (गच्छतो), to achieve the restraint (यत्ततो) and stability of the mind. The scholars refer that the four vows (चारज्जाम वय), Ahinsa (Non-violence) Satya (Truth), Acharya (Non Stealing) and Brahma Charya (Celebacy) of Lord Parshava Nath, the 23rd Tirthankara of Jainism are mentioned in the Buddhist statement But Dr. Hress Davids did not accept the Charuryam vows of Lord Parshva Nath to these Buddhist Chaturyam¹.

The aim of Buddhist Nihilism and four Arya Satyas (Fundamental Truths) is Moksha (Salvation). By four Arya Satya (Truths), it is possible to attain the state of non-attachment, destroying all desires, the eradication of all evils, mental peace, knowledge, Prajna (wisdom) and Nibbana (Salvation) etc². Mahatma Buddha found the world totally sorrowful. Worldly pleasures are not real pleasures. Every person of the world is distressed. Seeing the human - suffering, Tathagata pondered over the miseries of the worldly life. As a result, he expressed the following four Truths :

1. Sorrows (दुख आर्यसत्य)- As water is present under the earth, the fire is hidden in wood, the wind exists in the sky, similarly sorrows exist in mind and body. Birth is sorrowful, the old age is also sorrowful, disease and death are also sorrows, the meeting of the unpleasants and the tragedies of the sweet ones are also sorrows. In brief, five upadan Skandhas (root of causes) are the sorrows³.

2. The causes of sorrows (दुख समुदय आर्यसत्य)- Ambition is the cause of sorrow. According to Ashvaghosa, the actions of attachment and enmity are the causes of sorrow⁴.

3. Cessation of sorrows (दुख निरोध आर्यसत्य)- To destroy the causes of sorrows is the cessation of sorrows⁵. And to give up all lusts is also the cessation of sorrows.

4. The way to the cessation of sorrows (दुख निरोध गामि मार्ग

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1. Bhagawan Mahavira our Mahatma Buddha-K.P.Jain, Jain pustakalya Surat, p.224.
 2. Bhartiya Darshan, p.79.
 3. Lalit Vistar 417/4-7.
 4. Buddha Charitam 15/42.
 5. Saundar Nanda 16/24-27.

आर्यसत्य)– Here, the means of liberation from sorrows are mentioned. These are eight means, known as Astangika Marga.

8.4 Syadvada of Jainism

Syadvada, (the relative view points 'ism') is an important logic of Jainism. The gist of Syadvada is that a person of common intellect can express only a partial truth at a time. The views of some western thinkers are, to a great extent, similar to Syadvada. These thinkers too express that every thought or statement has its particular reference and meaning.

The reality of the thought or statement depends on their references. There are several things such as: place, time, circumstances, virtue etc. in a thought reference. Therefore, to understand one's thought, it is very necessary to add prefix 'Syat' which means from a particular point of view.

This doctrine of Syadvada shows the liberal attitude of Jainism. Jain thinkers do not consider other views totally meaningless, but find them partially true from a particular view point. Still they do not accept the rigidity of that only one point of view. At such places, they find the fact of Ekantvada. The American Neo-realists opposed this onesidedness vehemently. In the opinion of Dr.S.C. Chattopadhyaya, to remove the fallacy of the rigidity of onesidedness. Jain thinkers really tract out the good Logic of Syadvada, which is not discovered by any other eastern (oriental) or western (Oxidental) philosophers.

Syadvada is a system of Jain Logic, by which things can be explained from seven different points of views:

- 1- Syadasti (स्यादस्ति)– From the point of view of its own subject-matter, place, time and nature, the substance is, as it exists.
2. Syatnasti (स्यात् नास्ति) -From the standpoint of nonsubstance quaternary, a substance is not.
3. Syat astinasti (स्यात् अस्तिनास्ति) : From the standpoint of the quaternary relating to itself and the non-self, a substance is and is not, if we make the statement successively.
4. Syat avaktavya (स्यात् अवक्तव्य) : The substance is unpredictable.
5. Syat asti avaktavya (स्यात् अस्ति अवक्तव्य) From the standpoint of its own quaternary and at the same time from the joint

quaternary of itself and the non-self, a substance is and is also unpredictable.

6. Syat nasti avaktavya (स्यात् नास्ति अवक्तव्य) : From the standpoint of the non-self quaternary and at the same time from the joint quaternary of it self and the non-self, substance is not and is also unpredictable.

7. Syat astinasti avaktavya : (स्यात् अस्ति नास्ति अवक्तव्य) : From the point of view of its own quaternary and the non-substance quaternary, and at the same time from the joint quaternary of itself, and non-substance, the substance is and is not and is unpredictable.

Thus, the system to understand the truth by various points of view is called syadvada.

According to Dr. Bhag Chandra Jain, Syadvada is also found in Buddhism. Vibhajjavada (विभज्जवाद) - fourtype truths चारआर्यसत्य are the different epithets of it. The Vibhajjavada is used for the description of the complete Truth. But later on Buddhist scholars gave up the main theme of Vibhajjavada and yielded themselves towards the Ekantvada (एकान्तवाद).

For the solution of controversial questions, Mahatma Buddha made Vibhajjavada, a powerful medium. Shubha Manavaka asked Lord Buddha : "Is a monk, the follower of judicial religion and not the householder?" Buddha replied, "Here I am the follower of Vibhajjavada and not of the Ekanshavada (एकांशवाद) (follower of one sidedness). For householder and monk I do not allow Mithya Pratipatti मिथ्या प्रतिपत्ति (false belief). For the householders and monk both, I advocate Samyaka Pratipatti सम्यक् प्रतिपत्ति (Right belief)".

Here it can be seen that Mahatma Buddha considered Ekanshavada (एकांशवाद) as Mithya pratipatti (false belief) and Vibhajjavada as Samyaka Pratipatti. It is clear that Mahatma Buddha taught the Vibhajjavada for the description of right form of matter, According to Dr. Bhaga Chandra Jain, the Vibhajjavada can be seen into following forms such as:

1. Avyakritvada (अव्याकृतवाद)
2. Akanshika-Anekanshikavada (एकांशिक अनेकांशिकवाद)
3. Vyakarniya-Prakar (व्याकरणीय प्रकार)
4. Chatushakotika Vidha (चतुष्कोटिक विधा)
5. Sachcha Prakar (सच्च प्रकार)

The aim of both the saviours Mahavira and Buddha was similar: i.e., to describe the nature of matter. The logic developed by the Jains still exists and is called Anekantika Syadvada अनेकांतिक स्याद्वाद । There is no probability of difference of opinion in syadvad. To remove the faults of the thoughts, the use of syata is very essential¹. The concept of syadvada is also found in some other philosophies when they say that every thought has its reference as circumstances are, we call it as Vichar-prasanga (the references of opinions)². But the vibhajjavadi Buddhist look like Exantik in reference to shunyavada .

8.5 Pratitya- Samutpada of Buddhist Culture

Pratitya means the presentation of any thing and samutpada means origination of any other thing. There are various external and internal happenings due to some causes. It is called pratitya-samutpada in Sanskrit and Patichcha-Samuppada in Pali. The meaning of pratitya samutpada is: The origin of any thing in the presence of causes and the absence of origin of any thing is the absence of cause³. (इमस्मिं सति इदं होति, इमस्स उत्पादा इदं उप्पज्जति, इमस्मिं असति इदं न होति, इमस्स निरोधा इदं निरुज्जति) Mahatma Buddha so much accepted the Pratitya-Samutpada that he gave it the epithet 'Dhamma'. Due to ignorance of Pratitya Samutpada, the sorrows are originated. Pratitya-Samutpada is the symbol of the refutation of Shashvataavada (शाश्वतवाद), Ahetuvada (अहेतुवाद), Visam hetuvada (विषम हेतुवाद), Niyativada (नियतिवाद), Uchchedavada (उच्छेदवाद), Akriyavada (प्रक्रियावाद) Nastikavada (नास्तिकवाद) and so on.

The karmavada (cause and action) is established by the pratitya-samutpada. Present life is the result of the karma (Actions) of the preceding life. According to Karmavada the result of actions of present life will be received in future life. Karmavada is also the peculiar form of pratitya samutpada.

On the bank of the river Niranjana in Uruvela after continuous penance, Mahatma Buddha knew a chain of the causes of sorrows.

There were twelve stiff in this chain in which every stiff was based on its preceding one or every stiff was the result of preceding stiff. According to this formula, no action (work) can happen without any cause. These twelve stiff are also called 'Dvadasha-Nidana'. So the Pratitya-samutpada is based on twelve Nidans. These are as following:-

1. Shraman 1981, Year 32 Vol 9 p. 15
2. Majjhim Nikaya 3/2/5
3. Bhartiya Darshan p.90

1. Avidya (Ignorance)
2. Sanskar (Habits)
3. Vijnana (offspring)
4. Nama-Rupa (Mind & body)
5. Sadayatna (Five organs of perception and mind)
6. Sparsha (touch)
7. Vedana (Agony)
8. Trisna (Thirst)
9. Upadana (Origin or root cause)
10. Bhava (Incarnation birth by birth)
11. Jati (Birth)
12. Jaramarain¹ (Death and Sorrow)

Jati (birth) is the cause of old age death and sorrows. The cause of birth is Bhava, that is why there is the tendency of taking birth again & again. The cause of Bhava is upadana or the feelings to live engrossly in the world. Thirst (desire) is the cause of upadana. The cause of thirst is vedna (agony) (pleasure agony, miserable agony and pleasure cum miserable agony). The cause of agony is sparsha (Chakshu-eye, Srota-ear, Ghrana-nose, Jivhya-tongue, Kaya-body and Mana-mind). The cause of Sparshva is Sadayatana (five organs of perception and mind). The cause of Sadayatna is nama-roopa (mind and body). This nama-roopa is organized by Vajnana. The cause of Vijnana is Samskar. The Samskar also takes birth from Avidya (treat perishable as stable). thus the origin of all sorrows is Avidya.

8.6 Rebirth

Rebirth is the sequence of the world. The cause of present life is the preceding life, so the present life will be the cause of future life. To give the cause of sorrows is called Pratitya Samutpada in Buddhism. It depends on cause and effect. The law of cause and effect creates rebirth. So karmas (deeds) are the main root of rebirths.

In Jainism, according to karma, every wordly soul transmigrates from birth to birth. The Atman (spirit) is ever lasting. But according to

karmas it adopts corporal physique from birth to birth. The ruin of olden body and getting of new one is called 'Rebirth' The rebirths are recognised in Jainism.. Hearing the hymn (Namokar-Mahamantra) by Jivandhar, a dog died and incarnated a Yaksha (a kind of celestial being). Due to the benevolence of Jivandhar Swami he helped him at every step of life. So the description of the previous birth of Jivandhar Swami, is worth reading, which not only expounds the Jain law of rebirth but also reveals the mystery of karmas as the law of cause and effect. In previous birth. Yashodhar (name of Jivandhar in previous birth) separated the kid of a flamingo from its parents. As a result, after some time Jivandhar too, remained separated from his parents. Thus we find that actions (karmas) take in both the place - the Jain & Buddhist Cultures. In this context, Bhikkhu Dr. Dharmananda M.A.D, Phil. says that in karm philosophy, mind is the dominating factor. The conscious mind decides the flow of karm (action). But all thoughts do not produce the karmas (actions). But karmikas (believers of karmas) believe that fate is their own creation- पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते Buddhist theory deals with a dependent origination of cause and effect in that every action has its own reaction not only within a single life span but also through a series of repeated births and deaths. Nirvana has therefore to be understood as the end of rebirths. A Bhikkhu named Tissa was reborn after death in the Brahamaloka and was known there as Tissa Brahma and it is said that he was endowed with miraculous powers and possessed great influence¹. Buddhaghosa points out that the king Bimbisara of Magadha was after death reborn in the catummaharajika heaven as a companion of Vessavanna under the name of Janavasabha².

The Buddhas do not believe in the immortality of soul. So how can they believe in rebirths? To understand this phenomenon, we can present the example of lamps which are lighted by each other in series. The existence of every lamp is separate from each other. there is only one relation of cause and result in them. Similar is the view of William James. Buddhism accepts the scientific flow of life. The cause of present mental condition is also former mental state. So the former stage influences the present one. Childers shows from a consideration of what is stated in the Pali text that there are eight Mahanarkas or principal hells. Besides these, there is the Lokantarika hell which is a place of punishment. It is partly inhabited by pretas. There are many minor hells. The Buddhist hell is a place of torment in which former sins are expiated but it is only a

1. Angutter Nikaya Nol. III p.332

2. Heaven and hell in budhist Perspective-Shri Vimla Charan Law p. 32

temporary state and may be immediately followed by rebirth in one of the higher devalokas.

Thus it is clear that similar to Jain and Hindu Cultures Buddhism also accepts the concept of rebirth. Through spiritual evolution of many births, any person can achieve the stage of Buddha. So the person who tries to achieve the stage of Buddha is called Bodhisatva. In only one birth man can't develop all virtues in himself. But the mendicant, who is eager to become a Buddha, makes continuous efforts and becomes well versed in all virtues one by one in several births, Then he can be able to become a Buddha.

In a nut shell, in Jainism, the philosophy of rebirths or transmigration is vividly discussed in Tattvarth sutra of Umaswami. In it Swamiji has given the sutras, in which he mentioned the karmas which are responsible for the incarnation of the four worldly states. They are following :

1. Human (Manushya) life.
2. Divine or celestial (Deva) life.
3. Hellish (nark) life.
4. Animal or vegetation (Triyanch) life.

Thus we find that rebirths are discussed both in Jain and Buddhist culture in one way or the other.

8.7 Metaphysics

In Buddhist metaphysics, we find two sights : parmartha (परमार्थ) & Prajnaptiyartha (प्रज्ञप्त्यर्थ), Parmartha element is considered as real and beyond opposition. Prajnaptiyartha is the practical form. The common men make the subject of their general knowledge. These are also called Parmarthika (पारमार्थिक) and samvratika (सांवृतिक). Jainism also, in its metaphysical approach, presents certain view points, such as Dravyarthika द्रव्यार्थिक (Relating to the substances) and Paryayarthika पर्यायार्थिक (Relating to the modifications of the substances) or Nishachaya Naya निश्चयनय (real or essential point of view) and Vyavhar Naya व्यवहारनय (Practical point of view). The sight of differentiation of Jainism is quite distinct¹.

In Jain and Buddhist cultures, some philosophical aspects are also discussed.

1. सर्वमनित्यम् - All is transient - Nothing is stable in the world, but Jain culture accepts every thing as changeable.

2. सर्वमनात्मम् - All is Anatman (Non-living) All the worldly things are devoid of spirit¹. The questions and answers between Milind, the Greek Emperor, and Nagsana, the Buddhist Bhikkhu, सर्वमनात्मम् (All is soullessness) have been discussed in detail in the Milind-Panho². But Jains accept the soul as complete living substance.

3. सर्वशून्यम् - All is vaccum (Nihilism) - The world is vaccum. Nagarjuna accepts Pratityasamutpada as Shunya which represents middle path. (Nihilism). Jains did not accept nihilism. They believe in Syadvada which is very near to middle path.

4. सर्वमनीश्वरम् - All is Non- God. Any God is not creator of man. All are originated with the help of causes. Jains too, do not accept God as the creator .

5. निर्वाणशान्तम् - The salvation is peaceful.. In the end of life Lord Buddha attained it. According to Jainism, when all worldly desires cease to exist and the karmic fuel is fired by the fire of pure meditation, soul attains Nirvana.

The Ultimate purpose of Jain culture is to liberate soul from bandhan (the bondage of soul by Karmic fetters).

Jainacharya Umaswami mentioned seven elements the knowledge of which is essential to achieve salvation.

1. Jiva (soul, living being)

2. Ajeeva (Non soul). It includes Pudgalastikaya Dharmastikaya, Adharmastikaya and Kala, non-living and quite opposite in nature from Jiva (the conscious).

3. Ashrava (Inflow of Karmic matter into the soul). It is of two kinds. The vibrations which attract the matter are Bhavasrava and the drawn karmic atoms is called Dravyasrava).

4. Bandha (Tying up, bondage of soul by karmic matter).

5. Samvara (Checking the inflow of karmic matter into the soul).

6. Nirjara (Shedding off karmic matter by the soul).

1- Saundarnanda 17/16, 17,21

2. Milind Prashana 2/1/1

7. Moksha (Liberation of soul from matter)¹.

The pivot of Jainism moves on the above mentioned seven elements.

8.8 Ahinsa (Non-Violence)

Ahinsa in Jainism

Jainism believes in the reality of individual souls. It also believes in the possibility of their moral and spiritual perfections and formulates moral and religious codes to achieve them. The moral principles are five, viz. Ahinsa (non violence or abstinence from injury to living beings), Satya (truth or abstinence from falsehood), Asteya (non stealing), Brahmacharya (abstinence from sexual indulgence) and Aprigraha (abstinence from acquisition of property). The religious code consists of practices in self-realization by means of meditation and the like of the moral principle, Ahinsa is universal and the other principles are subservient to it. Ahinsa is prescribed for its own sake and is thus categorical. It is prescribed for all irrespective of circumstances and is therefore universal. Ahinsa is an absolute command. The Jain ethical system, therefore, is ideational. There is no question of Ahinsa being used as a means for anything and anybody. Nor is it intended merely to increase the sum of sensate happiness, comfort, pleasure and utility. Any notion of expediency is quite foreign to it. The Jain system of ethics discards hedonism because it is carnal, utilitarianism because its sole purpose is to find out the means of worldly happiness and even eudaemonism because the attainment of sensual pleasure is one of its aims.

The principle of Ahinsa is obtained by intuition. It is a form of self intuition. The soul in intuiting its own inviolable autonomy, intuiting similar autonomy of others and with it the maxim of Ahinsa is also intuited. The other four moral principles being subservient to Ahinsa are only *prima facie* duties and can be adjusted in the interest of the latter.

Ahinsa, in fact is the source of all other principles. Its application to the problems of social relations gives rise to the principles of truth and non-stealing. From its application in the region of economic welfare originates the principle of abstinence from acquisition of property.

The most fruitful application of Ahinsa that the Jains have made, is in the field of philosophical thought. Ahinsa here assumes the form of

1. Tatvarth Sutra Ch. I

Anekanta (non-absolutism) which means a search after truth and a dispassionate evaluation of the conflicting metaphysical theories.

The Anekanta in its turn has led to the formation of the doctrines of Naya and Syadvada in the field of logic and epistemology. The central motive of all these doctrines is the elimination of the element of conflict, that is blind leaning towards the common basis and truth of all theoretical thought-religious, social political and the like. Ahinsa thus is made the sole criterion of all our activities of life. It is in fact conceived as the supreme truth¹.

The Jain philosophers have made a distinction between objective violence (Dravya hinsa) and subjective violence (Bhava hinsa)² the former being concerned with the act and the latter with the agent. An accidental injury done without any motive and intention is a case of purely objective violence. An injury that was intended but could not materialize is a case of purely subjective violence. An actual act of violence done with intention is objective cum-subjective violence. The purely objective violence is not violence proper, e.g., the surgical operation, done by a doctor³, which may even prove fatal. Non-violence or violence in the ultimate analysis, is an attitude of the soul, and the freedom from pramada (bad motive and intention) or subordination to it is the criterion of the non violent or the violent character of that attitude⁴.

Ahinsa is reverence for life. Life means will to live which is the essence of all living beings. If my will to live is sacred and deserves reverence, why should not that of others demand reverence from me? This is the logical justification of the ethical principle of Ahinsa. For the Jain philosopher, the meaning of reverence is abstinence from violating the integral autonomy of the soul. We do not, however, agree with Abbert schweitzer when he says that in Jainism the commandment not to kill and not to harm does not arise from a feeling of compassion, but from the idea of keeping undefiled from the world. We have mentioned the names of Tirthankaras Aristanemi (Neminatha) and Parsvanatha. Their compassion for the animal world is well known. Tirthankara Mahavira also proclaimed compassion as the only way to keep living beings in peace. It is not compassion, but misguided and arbitrary interest in the

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1. Brahat Svayambhu Sūtrā of Samantā Bhadrā 119
 2. Brahat Kalka Bhashya 394-9
 3. Viseshabasyaka-Bhashya 1764
 4. Viseshabasyaka-Bhashya 3536

promotion of life irrespective of moral and spiritual considerations that is not accepted by Jainism as the source of non-violence. The keeping of the soul 'undefiled from the world' is not source of non violence. But it is the reverence for the personal autonomy of each soul that is the justification of it.

Jainism does not believe in the establishment of non-violence by means of violence. One should not kill one to save the other. The end is not the justification of the means. Why does Jainism insist upon this congruity of the means with the God? It is often found that many beneficial results are achieved by cruel deeds. If it is possible to save hundred lives by sacrificing one. Is not that sacrifice worth doing? Is it not enough that our intention is good? Jainism would reply in the negative. It is not simply the question of the goodness of intention but also of the purification of the acting will. It has to be admitted that the act of violence, although done unwillingly and with a good intention, defiles the will instead of purifying it. Moreover, the will is here made to seek guidance from the intellect as regards the probable result of its action. In other words, the will in this case is determined by the intellect. As the intellect varies from individual to individual, the will also is differently determined in different persons. Although it is a fact that the extensive cultivation of the moral principles is found to bring national peace and prosperity, it is to be understood that this is made possible only by the rectification of the individuals, which is the immediate effect of the cultivation of the moral principles.

Ahinsa in Hinayana Buddhism

The Buddha, as already stated, was an upholder of the idealistic type of culture. He believed in the necessity of secluded life and devotion to self meditation. That was the religious side of his outlook, As regards ethics he was an upholder of the creative type of morality. He had no objection to the moral principles that were prevalent in his days. But he didnot like their rigidity. He discovered the Middle Path, which was a form of concrete synthesis of the extremes in all spheres of life. Compassion (Karuna) was the keynote of his character and his preachings were meant for the welfare of all living beings (Bahu-jana hitaya). The discovery of the elements of friendliness (Maitri), compassion (Karuna), Pure joy (Mudita) and forgiveness (Upeksha) as the conditions of the tranquillity of the mind is probably due to Buddha, though these are found in Jainism and the pantanjali yoga as well. As regards non-violence, however he has nothing special to offer, though the principle finds an impor-

tant place in his thought as would be apparent from the account that follows:

The early Buddhists adopted Ahinsa fully, but drew the line at what we should now call ordinary, reasonable humanity. It is included under right aspiration and right conduct in the eightfold path. It is the first in the ten precepts (Sikkhapadani), and therefore of the five rules of conduct for laymen (Panchasilani), which correspond to the first five of the precepts. Ashoka made it the subject of the first and second of the Rock Edicts and refers again to it in the fourth. The rule of Buddhist Order was to accept any food offered to them on their round for alms. When Devadutta demanded a more stringent rule, the Buddha expressly refused to make any change. The much quoted hymn, the Amagandha sutta put into the mouth of Kassapa the Buddha, lays down that it is not the eating of flesh that defiles a man, but the doing of evil deeds. The Buddhist application of the principle of Ahinsa therefore differs radically from what we find in Jainism¹.

Ahinsa in Mahayana Buddhism

Compassion is the keynote of Mahayana Buddhism. Redemption means redemption of the universe and not of the individual self. According to the Mahayana doctrine, Gotam Buddha did not enter into Nirvana at all, but was labouring on and on in heavenly regions for spreading in the world the knowledge of redemption². As long as living creatures suffer, there is no possibility of joy for those who are full of compassion. All merit which I have achieved, I hereby, with out concern, give up for the welfare of all beings. Such are the resolutions made by a Bodhisattva of Mahayana Buddhism.

In Mahayana Buddhism, the principle of Ahinsa attains a very high level. It transcends all the limitations of a closed morality and becomes a full fledged principle of love.

The Jain standpoint has been discussed with more stress, because non violence occupies the central position in that religion. Jainism upholds the ideational type of culture and therefore its Ahinsa is specifically concerned with the achievement of individual perfection. In Hinayarna Buddhism, the principle is only generally recognized. It is in Mahayana that the principle shows its character of universal and

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1. Encyclopadia of Religion and Ethics
 2. Indian Thoudhts and its Development p. 124

unyielding love and compassion. Mahatma Gandhi develops the principles into an instrument of infinite power for the purification of the self and solution of the problems of life in all its spheres. It is now for us the followers of Gandhi, to take up the task of working out the infinite potentialities of Ahinsa unfolded by him, into concrete realities. India has developed an Ahinsa culture which stands out unique and original in the history of the cultures of the world.

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